a. THE 1075.

# HISTORY

ANTIQUITIES

GLASTONBURY.

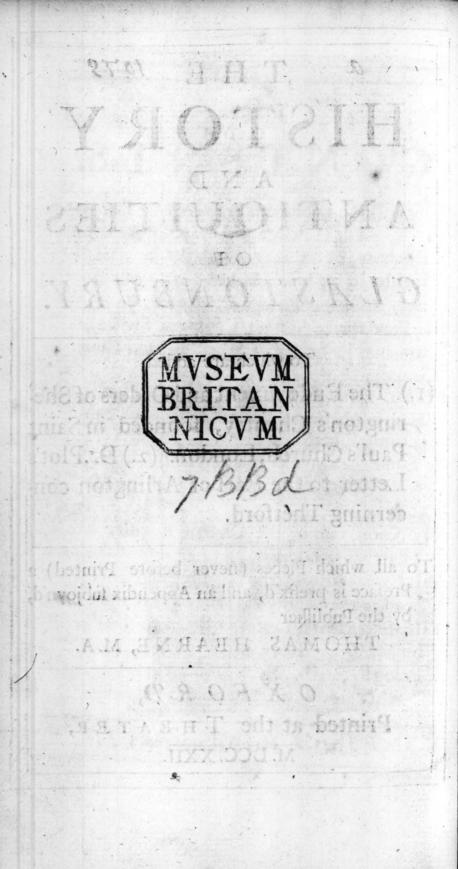
To which are added,

(1.) The Endowment and Orders of Sherington's Chantry, founded in Saint Paul's Church, London. (2.) Dr. Plot's Letter to the Earl of Arlington concerning Thetford.

To all which Pieces (never before Printed) a
Preface is prefix'd, and an Appendix subjoyn'd,
by the Publisher

THOMAS HEARNE, M.A.

OXFORD,
Printed at the THEATER,
M. DCC. XXII.



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#### The Publisher's

### PREFACE.

HO'the Vulgar are generally uncapable of less much judging of An- with Sto-

tiquities, yet there are hardly any of them, but are very attentive, when Things of this nature are talk'd of, especia ally if the Discourse happens to be of the Church of which themfelves are Parishioners. Hence 'tis, that there are so many odd Stories of the Original of some Churches,

Churches, and of their being translated from one Place to another. Whatever Foundation there might have been at first for fuch Stories, they have, however, been mightily improved by the constant Additions that have been made to them, as cannot otherwise but happen, when History is only convey'd by Tradition. There is not the least probability in some of these Stories; and yet the most incredible of them are oftentimes liftened to with greater Attention, than to the most rational and solid Discourfes in Divinity. A Thing fo well known to our first Reformers, that they would often Churches, bring

bring Stories into their Sermons, on purpose to draw their Parishioners to Church, who were otherwise more ready to stay away. The Story of Tenterden Steeple is famous.

§.2. The older any Church Especially if happens to be, so much the ther Churches. more earnest are the Vul- lation, with regar (as are also Persons of a quity, between different Natibetter Education) in listen-

they prove Mo-The fame Emuspect to Anti-

ing to Stories that are raised about it, especially if it proves to be a Mother-Church, or hath the Reputation of being fo. The Inhabitants of Bladon value themselves mightily, because of their Churche's being the Mother-Church to Woodstock; and the Inhabitants of Blewbery

in Barkshire brag of their Churche's being the Mother-Church to Newbury, for which, nevertheless, they have no other Grounds than some very uncertain Reports, that deserve very little Credit, tho it must be allow'd, that the Church is older than that of Newbury, and is mentioned as considerable in Domesday Book! And as there is a strange Emulation among the Vulgar about the Antiquities of particular Churches, so there is also as great a one with respect to the Antiquities of particular Nations. The Irish prefer themfelves on that account to the English and Scots, as do likewise the

the Welsh. And the Scots, tho' they plainly had their Original from the Irish, yet are very unwilling to yield themselves inferior to the Irish (or even to the English and Welsh) in any Thing. The Contentions between the English and Scots, about this Particular, may be seen in the genuine Fordun, that I lately published; and more of the same kind may be read in the interpolated Fordun, when one of the Scottish Nation shall fet him out, where will also appear abundance of Railing against the English, and very indecent and unbecoming Language against Edward I. So that even Men of Litterature take

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have been induced likewise to engage in behalf of the Antiquity of a Country or Town, tho oftentimes they have had no better Supports, than fuch Histories as Alfred of Beverley or Geffrey of Monmouth (in which there is a great Mixture of Fable) or, at best, such as the Brittish Chronicle, now in MS. in Jesus-College Library in this University. Old Oliver Mathews, when ninety five Years of Age (the fame Age with the famous Artabazus, when he was so very kindly and respectfully receiv'd by Alexander the Great') could write' in behalf of his Countrymen the Welsh, and

<sup>1.</sup> Q. Curtius, f. 81. b. Edit. Antv. 1584. 8vo. 2. See my Appendix to this Work, Num. I. take

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take up with Geffrey's accounts, as could also old Dr. John Cay, right famous for true Learning, enter into Dispute with a profess'd Antiquary in behalf of the Antiquity of the University of Cambridge before Oxford, tho' he had no better Voucher than Cantalupe, whose Book I first published very lately at Oxford, on purpose that the learned World may judge, how very weak an Author he is, and that they may, withall, see how very partial in this Point that otherwise very great Man Dr. Cay was, in infifting upon Arguments drawn from fo strangely Romantick a Writer.

<sup>1.</sup> At the End of Thoma Sprotti Chronica.

The Vulgar very ready to forget the History of Churches, if they happen to Men are also sometimes puzzled.

6. 3. And yet, notwithstanding the eagerness of be destroyed. In fuch Cases learned the Vulgar in harkening to Stories, relating to the

Parochial Churches, to which themselves particularly belong; when fuch Churches fall or are destroyed, they soon forget what they had been, or even what Benefactions had been made to them. The Church or Chapell of Tubney, halfamile from Bessilfleigh,near Abbington in Berks, was standing in Mr. Leland's time, tho there be nothing remaining of it at present; and the Inhabitants thereabouts are so very ignorant of it, that they do not fo much as know, that

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here was a consecrated Place, but from the Sinecure that belongs to Magdalen-College in Oxford: and they knowstill lefs, that there had been a Village there, which, however, Mr. Leland affures ' us there was, and, withall, observes, that by it was a Manour Place, tho' clean down even in his time. There is a vast Number of the like Villages and Parochial Churches, of which the Vulgar can give no account. They are likewise as great Strangers to many of the Religious Houses, and the Churches and Chapells that appertain'd to them, tho' fometimes they give true Conjectures from Humane Bones dug 1. Ibid. up

up where they stood. Nay not only the Vulgar, but learned Men are oftentimes puzzled about them. Hence there are some Confusions in the Monasticon, and several other Books of the same kind. I refer to Leland's Itinerary' for what I have said about the Nunnery of Littlemore or Sandford; but shall observe in this Place, that the Minshery, Minchery or Minchion Ree, (of which I shall exhibit a Prospect, at the End of this Book 2, as I had it taken this Year 1722.) belongs to the Powells of Sandford, being purchased 3 by an Ancestor of them

<sup>1.</sup> Vol. II. p. 91. and Vol. IX. p. 168. 2. See my Appendix, Num. 5. 3. E Codice MS. penes amicissimum virum Joannem Powell, de Sandford, Armigerum.

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in the third Year of K. Edw. vi. of Sir John Williams (afterwards LA. Williams) of Thame; which Sir John had bought it of Dr. Owen of Godstowe, who had bought of K. Henry viri. whatfoever belong'd to the Priory of Littlemore (commonly call'd the Minchery) in the Counties of Oxford and Berks. Here 1 have feveral times feen the Ruins of many Buildings, of which the Church or Chapell (now quite destroy'd) was part. The Refectory (commonly called the Hall) in the North Part of it is full flanding, the much altered, and divided now into more than one Room. In the faid Refectory or Hall is a strange

strange old Table, (about 13. Foot 10. Inches in Length, and about two Foot 8. Inches in Breadth,) now almost decay'd, which was certainly the Table that the Nunns us'd to dine at in common, with the Prioress. The last Prioress that dined at it, was Katherine Wells, the last Prioress of the Minchery, which is one of those Religious Houses that were dissolv'd by a Bull of Pope Clement VII. in 1524. and granted by King Henry VIII. to Cardinal Wolfey Arch-bishop of York, toward the erecting of two Colleges, one at Ipswich, and the other at Oxford. I am told, that this Table is still us'd now and then at Harvest-Homes and Sheepfrange

Sheep-Shearings, and that many Coffins and Bones have been found on the North (and the North West) Side of the House. I was shewn one Stone Coffin on Febr. 23. 1721. It lyes East and West. It was discovered a few Years since. They told me, that there was a Skull found in the West End of it. I ask'd them, what they did with this Skull? They faid they put it into the Coffin again. I commended them for it, adding, that I took it to belong to one of the Prioresses that had been buried in this Coffin. Since that time I perceive, that they are more carefull of this Coffin. For when I walk'd thither on April 24. House C 2 1722.

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1722 I found it quite covered, and they seemed to have some Awe after they understood how holy the Ground is where it lyes and yet not with flanding the Ground is strangely trampled upon by Cows, Horfes,&c. and one Part of the North End of the House is turn'd into a Stable. On the West Side of the whole Building is a distinct House, that hath a strange odd Chimney; but this (all but the Chimney, which feems to be of the Age of Hen. vii.) is of a late Erection (and was not long fince a Dary House) being built out of some of the old Ruins, the Nunnery Kitchen having been here in old time, as the Pidgeon-1722. House,

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House, still more Westerly, was built out of other Ruins. There is a Barn on the North East end of the House, at a little Distance from it, in which I have been often inform'd Coffins have been dug up. This is also a late Building (made out of other Ruins) but I believe the Chapter-House stood in the very same Place. However this be, without doubt here was a Building, that joyn'd to the Church. There is a little Stream runs on the West Side of the whole stack of Building, that they call the Brook, but twas formerly call'd the Rhee. So that Minshery, Minchery, or Minchion Rhee, is the Rhee or Brook of Minchions

ons or Nunns, and the Place Ag may properly be still'd Nun- bit Brook. This Minchery (which of us'd to demand of the Abbey of Mi Abbington a good Piece of kn Roaft Beef for every Sunday in an the Year) hath certainly been Sta very pleasant, and hath been wh formerly well wooded, and as an there were many fine Walks for and devout Recesses at it, so they 'T were all shaded and beautified on with many pretty Arbours, for the the Diversion and Recreation can of the Nunns. Many Fish Ponds ha have been there, of which some cal yet remain, as there are also Cl fome Shaws, which, however, los are but a very poor Indication is of what it hath been in former Pr Ages. ons

ce Ages. Even the present Inham- bitants of Littlemore talk often ch of Relicks being dug up at the of Minchery, but then few of them of know, that it belong'd to Nunns, in and are, as it were, utterly en Strangers to it's ancient State, en when it was in it's Prosperity, as and receiv'd the Daughters of ks some of the best Quality. ey Twould be endless to insift uped on other Places, where there is for the same Ignorance; and yet I on cannot but remark, that, perds haps, the old Chapell, commonly ne called Champ's Chapell, (from one lfo Champ, to whom it now beer, longs)at East-Hendred in Berks, on is that which appertain'd to the ner Priory of Noion or de Novo Meres. cato,

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cato, which was a Celbof Benedi. Climes to the Abbey of S. Ebrul in Normandy, &, after the Suppression of Alien Priories, was given by K. Hen.w. to his new erected Monastery at Sheen This is centain, as I find by an oldiauthentick Writing, shew'd me by a very worthy friend, that the Priory of Noion had Lands in East-Hendred, and East-Hendred was once (even so late as the Suppression of Monasteries a considerable Market Town the Market being kept every Week upon Tuesday: as it was 其 also famous for two Fairs year. ly, the one called St. Augustin's ffe Fair, which began the 24th of I May, two Days before, and lasted pe cato,

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till the Day after, the Festival; the other called St. Catherine's Fair, beginning the 23% of November, two Days before, and continuing to the 26th. the Day after, the Festival. But, it may be, in this great uncertainty, others will rather think, that the Chapell of Noion was that old Chapell (above 11. Yards in length, and a little above fix Yards in breadth) which is fituated between East-Hendred and West-Hendred at Sparsholt Court; which Chapell is intire, vas tho it be turned into a Pidgeonar House, and the Windows are n's stopt up. But not with standing of I am inclin'd to Champ's Chated pell, yen I will determine incither till (rs)

#### The Publisher's

ther way, but will leave the matter to fuch as have old Writings to clear the Point.

In order to prevent Forgetfullness, Registers had been very requisite. In some of our Parochial Registers since the Resormation momentous Passages are put down, tho' the keepers were not oblig'd to do so by the original Orders.

§. 4. Now fince People are so apt to forget what those Churches had been, and what relates to them, that are once destroy'd, 'tis pity that all remarka-

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ble Historical Facts about them had not been recorded in Registers. As this would have been very pleasant to the Readers, so it would have been an Act of Gratitude. The Egyptians, famous for all Sorts of Learning, were curious about their Registers. Had it not been for them, Pomponius Mela (who flourished in the time of Claudius Cafar)

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far) could not have known fo much about the Egyptian Antiquities. He tells' us, that they had three hundred and thirty Kings before Amasis, and that they reckoned above thirteen thoufand Years, appealing for this not to uncertain Tradition, but authentick Chronicles. Nay he notes? farther, that it appear'd from good Records, that in the time the Egyptians had continued, the Starrs had four times altered their Courses, and the Sun gone twice down where it now riseth; and that in the Reign of Amasis they inhabited twenty thousand Cities, which Number was strangely diminished

1. L. 1. c. lX. 2. Ibid.

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in Mela's time, tho even then they had very many, as the Number of Cities and Towns is likewise much decreased in our own Island. Had it not been for Registers, we had had much more imperfect Relations of the Roman Affairs. That industriods People were carefull to have their Transactions record ed not only in Parchments, but in Stones. The Fasti Capitolini is a noble Monument. Pompey the Great's Triumphs were cut in Stone, and placed in a Temple. And indeed Temples were proper Places for Records, there being more Security for them there, than in Places that were not facred. In our own Country

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we know little of the Roman Affairs but from their own Writ ters. And what was done in the Saxon Times is still as feanty and yet 'tis from the Saxon Anhals, that we learn this very material Circumstance, viz. that the Romans, upon their leaving Britain, hid a great Part of their Treasure under Ground, in the Year of Christ 418. The words of the Annals are: An. ccccxvin. Den Romane geromnoson eal & golohono be on Baytene papion. 7 rume on con dan ahyboon. \$ hy nænes mon riddan rindan ne meahte. I rume mid him on Gallia læbbon: Where the expression golohopo referrs to their Silver and Brass, as well as their Gold, Money; nay it takes in their Wealth of another kind, not even exce-

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pting the most curious of their tessellated Pavements, of which there was a famous one at Water-Eaton, near Oxford, in the Year 900. as appears from Heming's Chartulary of the Church of Worcester. Indeed William the Conqueror's Survey is an admirable Register. But then tis chiefly for the State of the Nation in his Reign, not what it was before. We learn from it, what Churches were then among us, but not what Havock had been made. It must be allow'd, that the Monks kept good Registers for their particular Religious Houses, which, however, seldom take notice of the several accidents happening to Parogaing

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Parochial Churches. There should have been distinct Registers for fuch Churches, and great care should have been taken about preferving them. After the Reformation proper'Orders were taken for Registers in Parochial Churches, but fuch Registers were designed particularly for Births, Burials and Marriages. And yet sometimes the keepers of them have been fo provident, as to put down o ther momentous Things, an instance of which we have in the Registers of Thatcham in Barkshire, and of Haukshead' in the County Palatine of Lancaster.

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Appendix, Num. III. V. and of the age of the age.

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And Thave heard of a remark. able Controversyd relating oto Temple Lock, by Great Marlow, decided from the Register of Bis ham in Bankshire of The Que stion was, whether it had been a Lock in old time? Upon which the Parish Register was produoed, in which twas mentioned as a Lock near the Beginning of Queen Elizabeth's Reign. For it appeared from the neof that one John Hampshire Bargeman was buried in Bisham Church yard, anddentered thus in whe Register continue maniphire browings at simple Lincis of The Hudge before whom the Matter was try'd) was Lord Chief Justice Holt, who 1. See my Appendix to this Work, num. Whanga

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commended them for keeping so good and exact a Register. The Lock, it feems, had been destroy'd in the War time, and built up again afterwards, at which some People were difturb'd, and therefore the Bargemasters refus'd Payment, saying twas an Innovation, and thereupon a Suit commenc'd, and 'twas given (as I have observ'd) in favour of a Lock, by virtue of the Note in the Register.

6.5. Were fuch old Re- It is probable, that gifters (as I have been fpeaking of,) now to be found, I am perswaded, that we might learn from

the Dependence of our other Churches upon Glastonbury might be learned, if the first Transactions had been recorded in old Re-

them, what dependence in old time our other Churches had upon

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upon the Church of Glastonbury. Who can doubt, that they were subject to that Church, who considers, that Glaston bury was the Mother-Church of all the rest? There are a great many Registers of Glastonbury now remaining, in which feveral Churches are mentioned to be subject to it; and some things of the same kind may be gathered from Pope Nicholas's Valor Beneficiorum. But then what we chiefly defire is wanting in all these Registers, and that is the very first State of all those Churches that depended upon Glastonbury. I do not question, but they were all at first very small, not bigger than the Church HOGH

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Church of Glastonbury. Nor can I think, that the Materials, of which they were built, were more confiderable. The first Christians had no Pride, and their Oratories and Churches, tho' decent and neat, were nevertheless small, and true Emblems of their Humility. And they were imitated by many some hundreds of years afterwards. Upon which account 'tis that we read , that the first Church of Durham was made only of a Parcel of Rods, being very small, and built by Aldune Bishop of Cunecacestre, or Chester upon the Street. For ought I know, even in Ireland and

<sup>1.</sup> Leland's Coll. Vol. II. p. 330.

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Scotland they took a Pattern for their Churches from this of Glastonbury. This I find, that the old Irish Buildings were made of Rods and Turffs, and that the first Irish Man, that began to build of Stone and Morter, was Malachias O-Mongair, Arch-bishop of Armagh. But 'tis probable this matter will be fet in a clearer light, when Mr. Connor's Edition of Dr. Keatin's History of Ireland shall come out, a Work never yet printed, notwithstanding there be several MSS. of it, one of which is in Bodley.

<sup>1.</sup> Sir James Ware's Disqq. de Hibernia & Antiquitatibejus, Ed. primæ, pag. 95.

S. 6. The fame of fuch Much Resort forholy Men as Joseph of Arimathæa and his Compa-

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nions, in ashort time made Glastonbury so very eminent, that nothing was more talked of in this Part of the World. Nor did the Smallness of the Church prove any hinderance to the constant Resort that was made hither. As it was an Argument of their Humility, so it made the Place look the more venerable, and all, that were any ways inclin'd to Christianity, had very strong Desires of seeing that Ground, where that holy Man that buried our Saviour vouchfafed to fettle, and to choose to have his Bones laid in. 'Tis incredi-

credible what a vast Concourse of People daily flock'd hither, and those too Persons of the highest Quality, as well as those of the lowest and meanest Extraction; infomuch that at length here was rais'd a most magnificent, large Church, and a Monastery, in all respects, answerable, the Nobility and others striving to outdo one another in Contributions. It may be, all that they did will be condemn'd in a loofe Age as altogether fuperstitious. For my part, I am as far from what is really Superstition as any one; but if every thing, that was done by our Ancestors, be run down as fuch, I am afraid that little Reli-

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Religion will be found at last, and that in time there will be no more left remaining of our Churches, than there is of our Monasteries; especially when we see some, and those too Men of Figure, that are for throwing out of the Roll of holy Men and Women several, that were celebrated for their Piety and Virtue, purely because there are either some Inconsistences in the Chronological Part of the Accounts of them, or else because a more than ordinary respect is, even to this day, paid to their Memory.

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therefore, every where in fromb-stones excellently well done. fuch great Repute, 'tis no wonder,

der, that vast numbers of the highest Quality and of the greatest Dignity, besides such as belong'd to the Monastery, were buried at it. Many of them had Inscriptions also to their Memory, and upon several of the Brass Plates, that contain'd those Inscriptions, there were the Effigies of the respective Persons represented. Which thing I the rather take notice of, because the Effigies upon Tomb-stones are often neglected, and overlook'd, as of little or no value, whereas fometimes they are excellently well done, and for that reason alone (were there no other) they ought carefully to be preserv'd. John Harewell's (Bi**fhop** 

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shop of Bath and Wells temp. E. 3.) was a very good one 1, and fo were many besides that are now quite gone. And 'tis among fuch Effigies, that we ought to reckon the Images of cross-legg'd Knights, as they are called, and of some others that are to be found in some Churches. Of this kind are the Effigies of two Knights that lye buried in the Church of Sheviock in Cornwall, and one of their Ladies by her Husband's Side. The Tradition is2, that these two Knights are Father and Son, and of the ancient Family of the Dannyes (who inhabited here, and to

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<sup>1.</sup> Godwin de Præs. p. 430. 2. Carew's Survey of Cornwall, f. 108. b.

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whom by Inheritance the Place belong'd;) that the Son being flayn in our Wars with France, was from thence brought home to be here interred; that one of the faid Dannyes Ancestors undertook to build the Church, and his Wife the Barn adjoyning, and that, casting up their Accounts, upon finishing of their Works, the Barn was found to cost three half Pence more than the Church; which might well happen, it being a great Barn, fuch another as the famous Barn of Choulfley Farm (near Wallingford) in Berks, faid by many to be the biggest Barn in England. I wish this Observation may excite Persons of Curiosity, modw

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to bemore diligent in their Travels in remarking fuch Effigies. By that means we may be able to improve our Knowledge in many Points of Antiquity. I know, that the putting Effigies on Brass Plates is now disus'd, and another pompous Custom is come in it's Place. But it was continued for some time after the Reformation, as might be shew'd in several Instances. But I will leave Particulars to future Industry, and will mention only one here, and that is the Effigies, on a Brass Plate in Magdalen Parish Church in Oxford, of a great Musician, Astrologer, Physician, and Geometrician, who tho' he were Fellow ero(IP

of Merton-College, and so great a Scholar, and indeed one of the Worthies of the University of Oxford, (for he was, withall, a most virtuous, charitable Man) yet he is not taken notice of either in the genuine, or the spurious Edition of Athenae Oxonienses. His Name was William Smith, and under his Effigies (which I shall print at the End of this Book) there is the following Epitaph:

En jacet hic Smithus, præcellens, arte

magister,

Artibus ingenuis qui decoratus erat. Pulicus, altrologus, medicus, geometra celebris

Pic fuit: hunc unum credo fuille πφόν. Credo fuille πφόν. nam cunctas calluit artes.

Artes hunc Mulæ perdocuere novem.

1. See my Appendix, Num. VI.

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Mertonenlis erat focius, cum disceretillas: Inde abiens multis causa salutis erat. Arte ferebat opem: sed opes non clausit in arca. Parca sibi, miseris sed bene larga manus. Sic mundo birit, semper moriturus ut esset: Sic bita cessit bibat ut usque Deo. Sara tegunt corpus gelidum, sed mens petit astra:

Bloria virtutis funere nulla pezit. Dui legis hæc, discas e terris este migrandum: Uittutum ac studiis sydera summa petas.

Gulielmus Smithus artium magister, artis medicæ peritissimus, obiit 21. die februarii anno Domini 1580. ætatissuæ 58.

Which Epitaph, I presume, will be the more acceptable, because it does not seem to flatter this great Man, but to describe him as he was. And they are Inscriptions to such Men as these that ought to be collected and preservid. Upon which account, I crave leave here to publish an

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Astrologer and Geometrician; but then 'tis much older (being of the 35th. Year of Hen. I.) and was found upon a Brass Plate in Malvern Church (being the Priory Church) in Worcester-shire, as I was assured in the Month of Nov. 1719 by my ingenious Friend Philip Harcourt, of the Inner Temple, Esq., at that time Gentleman Commoner of Worcester-College, who communicated it to me.

Philosophus dignus, bonus Altrologus Lotharingus, Mir pius ac humilis, dignus Prior hujus Ovilis, Pic jacet in Citta, Beometricus ac Abacilta Poctor Malcherus, Act plebs, dotet undique Clerus, Puic Lux prima mori dedit Octobris seniori, Midat ut in Coelis exoret quisque sidelis.

Jul Anne Dni rray. 1109 U

LE Coll nonis MSS. Vol ixxxiv. p. 32.

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The old Mortuary 6.8. Diversof those bu-Bills an Argument of our Ancestors ried at Glastonbury, were Gratitude. The Co-Benefactors either to the hands of Mr. John Church or Abbey there, of Charity fince the Reformation. and all their Names were carefully and exactly registred. For this Justice must be done to our Ancestors before the Reformation, as to confess that they were MenofGratitude. They thought (and very justly too) that a good Deed deferved an Acknowledgment. For that reason they had many ways of recording their Friends. The common method is Books. But this was not sufficient. They embellished the facred Windows with Names. But then they had no fulsome Characters about their Friends. They

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They thought fuch Elogiums would rather hinder than encourage Benefactions. I will not ed and infert all the ways they had of commemorating what was done for them. One more, however, I will mention, and that is their Mortuary Bills, which contain'd Catalogues of Names, and were generally either fix'd upon the Sacrifty, or elfe read by the Curates before their Prones or short Sermons. The bigger and more famous any Church or Chapell was, fo much the greater number of Mortuary Bills belong'd to it. So that 'tis inconceivable to think, what a variety there was at Glastonbury. Indeed no Church or Chapell They was

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was without them. I will not pretend to plead for Prayers for the Dead, or to justify any Errors or Mistakes. But I hope a Commemoration or Mention of our dead Friends and Benefactors is no Crime, and that the Ancients do not deserve any ill Character for returning thanks to God for raising them such, whatever may be faid against them for praying for them in the Separate State. Many curious Gentlemen collect, among other Antiquities, these Mortuary Bills, and I had one lately lent me by my ingenious and worthy Friend, Mr. John Murray of London. What Church or Chapell it belong'd to, Mr. MurMurray cannot dearn, but, from the hand, I take it to be about the time of Richard is and fince Mr. Murray (as he hath told me) found it in a MS. of Hilton's Scale of Perfection, that once belong'd to the Charter-House before the Dissolution, 'tis very probable, that it relates to some Benefactors of that Monastery. It is written on a large Octavo heaf of Vellum, and contains the following Words:

ton, and Jone: And for the foule of Picholas Youg and Parget; Sir John Browne"

for the soule of Syr John Rudkyn. And for the soule of Emmot Skyllyngton. And for the soule of Thomas

<sup>1.</sup> These three words are in a later hand.

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ton and lone att koper hon coule of Andolas pong to manuret, Rezohn browne Korthe Coule of Gry Lohn rudkyn. Hud for pe toule of Commot exploymenton. And forthe coule of Chomas parkym+ come and for the trent walgat and forp conleaf kychard florry L margere for the conle off of W John Tope Huyllin Cone le and for holoule of mays W Roger Honre, 21nd for p Conte of mapaer kychard Ad formamismiquitudinem autographi sauto Benj. Colego for Port 62

Penry Walgat. And for the foule of Kychard Storry and Spargers. For the soule off John Cope and Wrylliam Cope; And for the soule off Bayster Rocked Soule of Bayster Rechard Thumplby. Too have mercy on they found, and of all Crythyn soules.

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I am not, by any means, an Enemy to Reformation; but then, I hope, Wickedness will not be call'd such. No good Man, surely, will either commend Ingratitude, or extoll those that are against keeping up the Memory of excellent Persons; much less will he applaud such as will not let the Bones of pious Men and Women rest even in the Places,

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<sup>1.</sup> The Words foule of are wanting. 2. These three Lines are in a small hand of the same Age.

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where they had raised Churches and Chapells. I could here recount several sad Stories, and some too of Things that have happened within my own Memory. I am not far from a Place, where an eminent Benefactor was forgot almost as soon as dead; I am sure within a few Years after his Death the costly Building he raised was pull'd down, and his Benefaction looked upon as just nothing. fuch Stories will grate. Hints only, it may be, are more than enough. And yet I cannot pass over what is related by an authentick Author concerning Henry Keble, Grocer, Lord Maior of London in 1511. This good

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good Man, besides other Benefactions in his Life time, rebuilded Alder-Mary-Church run to very Ruines, and bequeathed at his Death, which happened in 1518. a thousand Pounds for finishing thereof, at which time healfo gave, to highwaies two hundred Pounds; to poor Maids Marriages, one hundred Marks; to poor Husbandmen in Oxford and Warwickshires, one hundred and fourty Ploughshares, and one hundred and fourty Cultars of Iron, & in London to feven Almf-men, fix Pence the Week for ever. Yet notwithstanding all this, within fixty Years after his Death, his

<sup>1.</sup> Stow's Survey of London, p. 89. See also Fuller's Worthies, p. 33

Bones

Bones were unkindly, yearinhumanely, cast out of the Vault wherein they were buried, and the fair Monumentraised over him on the North Side of the Quire of the faid Alder-Mary-Church, which he had built, was plucked down for some wealthy Person of later times, to be buried therein. But there is one very great Obstacle to a just Commemoration of our famous Ancestors before the Reformation, and that is that there is fince that time less Pitie and Compassion than there was then, occasioned by the wofull Decay of Christian Charity. A thing so very notorious, that it is taken

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<sup>1.</sup> Stow's Survey, p. 267. See also Fuller loc. cit.

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notice of by that most celebrated Reformer and Martyr Mr. Hugh Latymer, in his famous Sermon of the Plough. Myou could be content (faith he 2) to receive and follow the word of God, and favour good preachers: if pe could beare to be told of your faultes; if you could amend when you beare of them: if you would be glad to reform that is a myste: if I might see any such inclination in you, that you woulde teave to be merciles and begyn London to be charitable, I would then hope well of you, I would ers are then speak well of you. But London was never to il as cifull. it is now. In times palt, men were full of pitie and compassion, but now there is no vitie: for in London their brother thall ope in the streetes for cold, he shall lye lick at their poore betwene flock and flocke, I cannot tell what to call it, and pezithe there for hunger, was there any more unmercifulnes in Pebo? I think not. In times past when any rich man does The reliefe of in London, they were wont to help the poore poore Schollers by scholers of the Univertities with ephibition. the rich in London is gon. When any man died, they would bequeath great fummes of money toward the reliefe of the pore. When I was a scholer in Cambridge my felf, I beard bery good report of London, and knew many that had relief of the rich men of London, but now I can heare

<sup>1.</sup> Preached in the shroudes at Paule's Church in London, Jan. 17. 1548. 2. In the said Sermon. See his Sermons, f. 18.a. Ed. Lond. 1578. 4to.

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Charitie no fuch good report, and yet I enquire of it, and have is waren ken for it, but now charitie is waren colde, none help cold in London, eth the scholer, nor vet the poore. And in those dayes what did they when they helped the Scholers? Mary they maintayned and gave them livinges that were bery papilles and professed the popes doctrine, and now that the knowledge of gods word is brought to light, and many earnestly study and labour to let forth, now almost no man helpeth to mayntagne them.

The Art of giving true Representations on Medals and Coyns wanting in the times before the Diffolution. A Medal of the famous Earl of Pembroke in the Reign of Q. Elizabeth. The Ignorance of the Saxons when they firit came among us.

§. 9. But now notwithstanding our Ancestors, before the Reformation, had so many ways of keeping up the Memory of their Friends and Benefactors, yet they wanted one which hath been much in use fince the Dissolution, and that is the true Representation of great and noted Persons in Medals and Coyns. This is an Art much in vogue in divers Countries, and it hath prevailed many

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many Years. But then in the Monkish Times 'twas wanting in England, otherwise I do not doubt but it would have been put in practice as frequently as it hath been since. Nay I am apt to imagine, that much greater Diligence would have been shewd in this Affair than hath appear'd in these more late Times, and that they would hardly have permitted any truly eminent Person to have wanted a Medal; whereas in the Times since the Dissolution there are very few have Medals struck to their Memory, in comparison of the very great Numbers that really deferve them. Mr. Evelyn, a Gentleman very curious and

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and knowing in this Study, hath enumerated what he could think upon, and he hath not forgot a great many. There is one, however, that I wonder escaped his Diligence. I mean that to the samous Earl of Pembroke in Queen Elizabeth's time. It was lent me lately by my learned Friend Sir Philip Sydenham, of Brimpton D'Evercy in Somersetshire, Baronet, and I shall take this opportunity of exhibiting a



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Draught of it here, as it was ingrav'd at the Expense of the same most worthy Gentleman. It must, indeed, be confess'd, that the Heads of our Kings before the Reformation were constantly represented on their Coyns. But, alass! they are all fo very rude and barbarous, not excepting even that which justifyes the best 'Figure we have now of Ælfred the Great, that very few, if any, are to be rely'd upon as true Figures of their Faces. For after the Romans had left this Isle, and the Saxons had entered it, the Coyns and Medals, that were struck after that

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<sup>1.</sup> At the beginning of Sir John Spelman's Life of K. Ælfred, that I first published in English, the Language in which twas written by the Author.

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Change of Government, were exactly agreeable to the Ignorance of that People, which was fo very gross, that they could hardly read when they first appear'd among us, but were beholden, in a good measure, for Instruction to the Britains, as the Britains had been before to the Irish: and this is the reason, as I take it, that the old Irish, Brittish and Saxon Characters are so much alike. Nor can it be faid, that immediately after the Norman Conquest our Coyns were more elegant, fince nothing is more clear than this, that many of the Post-Normannic Coyns are much worse, than divers had been in the Saxon and

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and Danish Times. So that considering the Ignorance of the Monks in this branch of Knowledge, I cannot agree with the excellent Author of the following Treatise, that there were Coyns and Medals preserved in a Cabinet at Glastonbury, tho there is no doubt but they would have been very curious in that Particular, had the Abbey continued some Years longer.

S. 10. Now fince in those The Names of the Monetarii formerly on Coyns. A Silver Groat of Edw. 1v. ing of, the Coyns and Mecoyn'd at Coventry. The Names of the Architects in former Ages desirebad, it may seem strange, that the Names of the Monetarii or Minters were so frequently put upon them. But I take this 1. See pag. 68.

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to have been by the Command of the feveral Princes, rather than by the Choice of the Minters, as the Names of the Mint-Towns were likewise, by the same Injunction, usually put upon them. And both these were done too in Conformity to a Custom, that prevail'd among the Romans, after the Roman Empire began a little to decline. The Discovery of what were Mint-Townsgives Light, in some Particulars, to our History. But'tis a matter of wonder to me, that Glastonbury was not in the number of those Places. But it feems they were confin'd rather to Cities, notwithstanding it had been otherwise in the Saxon Times;

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Times; and one of these Cities I find to be Coventry from a Silver Groat of K. Edw. IV. lately given me by the Revd. Mr. William Alsop, M. A. and Fellow of Brazen-Nose College, which because 'tis a Rarity, and not mentioned by our Antiquaries, I shall here beg leave to insert.



But then the mention of the Names of the Minters is but of very little Service in our Antiquities, and therefore 'tis not material to be curious about them.

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them. I wish that, instead of this Piece of Knowledge, we had had Accounts of the Names of the feveral Architects, that were imploy'd in the famous Buildings before the Reformation. It is pity, methinks, that fuch eminent Men should be forgotten. We are fensible every day of the Veneration due to the Memory of Inigo Jones. And Ihope Sir Christopher Wren's Memory will be always preserv'd. It was certainly a Fault in former Times, not to transmit to Posterity the Names of the Architects, employ'd at Glastonbury and elfewhere. Many of those Buildings were stupendous. We may guess at those that are deftroy'd

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stroy'd by fuch as now remain, as we may also from the Descriptions left in our Records. All that fee King's-College Chapell in Cambridge are struck with Admiration, and most are mighty desirous of knowing the Architect's Name. Yet few can tell it. It appears, however, from their Books at King's-College (as I am inform'd by my Friend Mr. Baker, the learned Antiquary of Cambridge) that one Mr. Cloos (Father of Nich. Cloos, one of the first Fellows of that College, and afterwards Bishop of Litchfield) was the Architect of this Chapell, (tho' Godwin fays' the Bishop himself was the

<sup>1.</sup> De Præf. p. 378.

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Master of the King's Works here) as far as Henry the fixth's Share reacheth, and Contriver or Designer of the whole, afterwards finisht by Hen. the viith. and further beautified by Hen. vIIIth. It would be a Satisfaction to those, that view our famous Divinity School at Oxford, if they knew the Architect, and 'tis a Pleasure to me to find, that Thomas Holt of York was the Architect of the new Schools at Oxford; which Thomas Holt had a Daughter, that was married to Samuel Radcliff Master of Arts of Brazen-Nose College, who died 20. Dec. 1649. æt. 30. and was buried in Holywell Church-yard near the Church Door,

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Door, being the Son of John Radcliff of Chester Gent. The faid Samuel Radcliff had no Iffue by his Wife, whose Christian Name I do not know, but find that the afterwards married William Whelpdale. Plain Spires were mightily in fashion in Edw. the third's time, and many of them were beautifull and rais'd very high; but little is known about the Architects. They have indeed a Tradition at Shottesbrooke in Berks, that the Architect of the pretty, neat Spire, (something above 50.yards in height) of that Place was dash'd in pieces by a fall from the Top of it, just as he

<sup>1.</sup> Leland's Itin. Vol. V. p. 113.

<sup>12</sup> 

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had finish'd his Work, and that he was buried under the Spire, (which being very much torn and shatter'd, the upper part of it was renew'd about an hundred Years since, tho' the Work is not near fo good as the old Work) with a Stone (without Inscription) in Shape of a Coffin over him; which Stone is still lying in the Church-yard, is exactly in the same Form with the Marble Grave-stone digg'd up in the Cellar of the Queen's Arms Tavern in Saint Martin's Le-Grand Lond. A. 1672. and occasions much Speculation to all in those Parts that know the Story. But what the Name of

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<sup>1.</sup> See my Appendix to this Work, num.VII.

this unfortunate Man was, I have not yet been able to difcover.

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6. 11. The most likely The Expenses of each Foundation method, I can think of, to formerly kept in particular Books affind out the Names of fign'd for that purpofe. Such a Book fuch Architects would be, corpus Christi College in Oxford. to confult the Books containing the Expenses of each Foundation. But there are very few Books of this kind now in being. And yet they were carefull formerly to have fuch Books drawn up, and they were commonly lodged in the Treafuries of Colleges. Tis of mos ment, in several respects, to confult such Books. I have seen that in Corpus Christi College Library in this University, and

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find by it, that the whole Expenses of building that College came to 697.l. 17.s. 8.d. It was shew'd me by my learned Friend, the Reverend Mr. Thomas Porter, B.D. then Fellow of that College. I perus'd it with much Satisfaction, and took some Notes out of it, which I shall publish at the End of this Work, for the fake of those that are inquisitive into the Prices of Things in feveral Ages. Our Ancestors as they were generous, so they were likewise frugal, and instead of lavishly confuming what they had, they were diligent in laying up what they could spare for the Poor.

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<sup>1.</sup> See my Appendix, Num. VIII.

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They also provided themselves of honest, faithfull, and able Artifts and Workmen to carry on nd, their Buildings, the Expenses of which were, in this respect, more nat considerable than they would ch be now, if we were in the same me Circumstances, because most of them were curiously adorn'd rk, with painted Glass. Which as it was very ornamental, so it was of great use. What light would it give to our Accounts of Glastonbury, if we could now see the Windows that were there in old time, in which the History of Joseph of Arimathæa and his Companions coming thither and fettling there, was depicted? Nay, what Encouragement would

would it be to virtue, to find has great Number of other Histone rical Paffages neatly done in the Glass of that Place, and motion carefully prefervid till defteoy tall by fuch as fluck at no Wicked air ness sat gratify their Larls hi Were there no other Instances of the Use of fuch Glass, the West 1. 1 Window, that was formerly in in St. Manie's Church in the Uniton verfity of Oxford, were fuffici fla ent Proof, in which Windowaffi was painted the whole History tu of King Ælfred's reftoring the ou University, and many anciemtea and laudable Customs were of clear'd and explain'd by it. From her this Window a Controversy be essent tween the Doctors and Masters one phioni was

had

d as decided, namely whether to be Masters were to be covered the Convocations and Congregations, and twas carried in belief of the Masters, from the ed ainting in that Window, in bothich they were represented nover din such Assemblies.

In 12. Had there been not House adorn'd with ing else curious at Gla-good Libraries. In onbury to be seen but such constitution of the lass, that would have been afficient to have drawn Multudes thither; as such Glass build have likewise inducid the last Numbers to have flock'd other Religious Places. But here were many Arguments of the meanest, that they

was

had excellent Libraries. Kin R. Offa gave a noble Library to the Church of Worcester. S fai Heming, a Monk of that Place G informs us in the Chartulary of pr Worcester, which I have quote ot above, and which he drew w (fa in the time of William the Con queror, and is thus intitled, a mo I find by a MS of it in the Hand pu of my learned Friend Richar in Graves, of Mickleton in Gloven cestershire, Esq; Liber de tern ete & redditibus Monasterii Sand ry Maria in Wigornia Civitate, Li Hemingo, ejusdem Monasterii M w nacho, tempore Gulielmi Conquest in ris, jussu Wulstani tunc Wigor go ensis Episcopi, conscriptus, in fre continentur plurimæ Merciora 1. 6. 4.

in Regum alior umque Charta Latina y to Saxonice vetustissime. At the Same time the Kinggave two fine lace Gold Bracelets, which were also y o preserved in the Library among ote other Curiofities i Insuper dedi w (faith the Chartulary ) ad pre-Con listam ecclesiam bibliothecam opti-, mam, cam duabus armillis ex auro and purissimo fabricatio, conditione facta nat inter me & Episcopum, ut memoria lor anime mee in predicta ecclefia sit in ern eternum. Leland gives i us al vemil ry honourable Account of the Library at Glastonbury; and M what diligence was used there well in composing and transcribing good Books, may be learned ng from what the Author of the

orn See Collect. Vol. VI. p. 87.

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following Short History hat observ'd. The Chronicle of Gh. stonbury/spake of by Bower, in his Supplement to Fordun, was a most vnoble and authentick Work; yet twas burnt by the Order of Henry Duke of Lan cafter, (whose Father John of Gaunt died of the foul Disten pen') because it appear d from it, that he was an Ufurper. Nor were they less diligent in other Religious Houses. John de Bruges, Monk of Coventry, write vast deal for the use of Coventry Church, as is clear from a MS. 2 that I have feen and perus'd in the Bodleian Library, and many Instances of the like

<sup>1.</sup> See my Appendix to this Work, Num. IX. 2. See my Append. Num. X.

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nature may be produc'd from the fame and other Libraries. The Keepers of these Libraries were Men in holy Orders, and us'd to commemorate the Benefactors to them, much in the fame manner as the Chaplain or Librarian of the University of Oxford is directed to do in the old Statutes of the faid Unidrawn up by one of the wilres

113. At Cambridge they The Worth of the have got a MS. in which is a Catalogue of the MSS. Exactness us'd in that were in the Library of Glastonbury in the Year 1248. Which Catalogue, and

Author of the fol-lowing History of Glastonbury. the Publication of

1. See my Appendix, N. XI. 2. Catalogus librorum MSS. Angliæ & Hib. Tom. I. Par. 3. pag. 96.

many other Things relating to

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Glastonbury, may be of service hereafter to such as shall undertake a large History of this Place; and tisto that Work, that Labalbleave a nice discussion of divers curious and ufefull Points concerning the Abbey of Glastonbury, and shall, at prefent, content my felf with the enfuing Short History, that was drawn up by one of those virtuous and learned Gentlemen that I have had the happiness of being acquainted with. When the pious Author first put it into my hands, I read it over with as much delight as I have done any thing whatfoever upon the Subject of Antiquity, and I was earnest with him to print it This

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This at last he condescended to do, (tho' he had even before come to a Resolution to do it) upon condition I would conceal his Name, and make such Additions and Alterations as I should see proper. I very readily comply'd with the first Part of the Request (for I well knew his great Humility and Modesty) and should have proceeded to gratify him in the other, did not I (upon mature Deliberation) apprehend, that it would be more acceptable to give it as it was penn'd by the Author, who, however, hath been pleas'd to speak more honourably of me, than I am conscious to my felf I deserve. What

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he observes about the Glastonbury Thorn put me in mind of what Mr. Ashmole hath written upon it, in a Paper I have among the MSS. given me by my very learned Friend Dr. Thomas Smith, which Paper I have fubjoyn'd in my Appendix 1. But tho' I have made no Additions to this excellent Discourse (excepting here and there a Note, which I have distinguish'd from the Author's own Notes by the Letter H.) yet I cannot, but here acknowledge (1.) that that Great Man, the Reverend Mr. Thomas Baker of Cambridge, was pleas'd, whilst the Book was under the Press, to send me something curious relating to this Sub-J. Num. XII.

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Subject, which shall be placed by me in the 'Appendix, for this particular reason, because we learn from thence, that Pope Innocent 1114. limited the Number of Monks of this House to fixty. (2.) That fince I writ the Note relating to the Priory of Poghley, (in the Parish of Chadleworth in Berks) printed in p. 327. my ingenious Friend Mr. Calvert communicated to me the Charter of Henry Tubbeney mentioned in that Note. which I shall therefore infert here: Omnibus Christi fidelibus, ad quos præsens scriptum pervenerit, ego Henricus de Pubbeney salutem in Domino. Noverit universitas ve-

Date:

stra,

z. See my Appendix, Num. XIII.

## The Publisher's

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Ara, me, pietatis intuitu & pro salute animæ meæ, & pro animabus patris mei Henrici de Tubbeney, & Johannæ matris meæ, & Isabella uxoris meæ, & omnium puercrum meorum, & pro animabus Adæ de Katmere, & Mariæ uxoris ejus, & omnium antecessorum meorum, & Successorum meorum, dedisse & concessisse, & bac præsenti carta mea confirmasse Waltero, filio Thoma præpositi, pro homagio & servicio suo, Sex acras arabiles in villa de Denecheswith, cum pastura unius animalis cum averiis meis in villa de Denchiswrth Pratered concession eidem Waltero quandam domum, quam Eva & Agnes aliquando de me tenuerunt in eadem villa, quarum una acra jacet West Ine Yeale Into Ara.

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Into Lambroc. "Una acra." una acra in ye Norhtlongelonde inter acram Reginaldi, quæ dicitur Havedacra, & duas acras Stephani, una acra ad fontem in boriali parte, una acra super Benhulle ad finem de Medacra, quæ extendit in stratam, una acra sub crofto Stephani, una acra versus Crouputte juxta acram fabri in parte boriali, tenend. & habendum prædictas sex acras terræ, cum prædicta domo & pastura, de me & heredibus meis dicto Waltero & heredibus suis, vel ejus assignatis, excepto loco religionis, libere, quiete, plenarie, Sintegre, reddendo inde annuatim michi & heredibus meis ipse & heredes sui vel assignati unam libram piperis ad festum beati

<sup>1.</sup> Delend. ut puto.

## The Rublisher's

Michaelis, pro omnibus secularibus serviciis michi & beredibus meis pertinentibus. Et sciendum est, quod prodictus Walterns & heredes Sui, vel ems alhenati, invenient cotidie in eccleha beati Jacobi de Denchiswith unam lampadem ardentem coram altari beata Maria ad omnes boras canonicas, & duos cereos duarum librarum ad majus altare ad festum beati Jacobi, qui dominicis diebus & præcipuis festis ardeant, & duos cereos duarum librarum ad Annunciacionem beatæ virginis ad altare ejusdem, & in quolibet sabbato quando de beata virgino fit servicium ar deant. Volo autem, ut per visum beredum meorum provideatur, ut idem luminare in præfata ecclesia, ut prædictum est, invenia-

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tur. Pro bas autem denacione, concessione & carta mea confirmacione deditmichi dictus Walterus quadraginta Solidos ster lingorum in gersuman. Et ego didus Henricus & heredes mei amnia prædista disto Waltero & heredibus Juis, vel ejus assenatis contra omnes mortales warantizabimus. Et ut hæc mea donacio, concessio & carta mea confirmacio rata & Stabilis imperpetuum permaneat, hanc præsentem cartam impressione sigilli mei roboravi. His testibus : Elia de Bagenore, Simone de Fakelare, Nicholao de Middistone, Rogero de Widewer, Thoma de Draytone, Sthephano de Denchisworth, Ricardo de Mora, Willelmo de Chevelifwelle, Willelmo de Stiventone, Wareno de Hida, Willel-

#### The Publisher's

Willelmo de Mora, Johanne clerico Wanetinge & multis aliis

The Seal of Henry Tubbeney in Green Wax appendant.

de terrir perquifitis vocatis Saves

I know not also whether it may not be here proper to add, that the Impropriation of the Rectory or Parsonage of St. John Baptist Parish in Glastonbury is in the Bishop of Bath and Wells, and the Church served by a Vicar or Curate at a very small allowance. That Bishop Ken resolved to increase it upon renewing with his Tenant, but they could not agree, and the Tenant tempted him often with the

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the Fine before his Deprivation, to no purpose. That his Successor, Kidder, took it, without any farther Provision for the Church. And lastly, That the last Session of Parl. an. 1721. an Act 'passed for inclosing Glaston bury Commons, which the present Bishop would not consent to without an Augmentation for the Church.

tonbury Commons, in the County of Somerfes. In it are these three Clauses relating to St. John Baptist Parish, viz. "APVO bided atways, and it is hereby Declared and Enacted, by the Authority afore-fald, That nothing herein contained shall extend, or be construed to extend, to prejudice any Right or Interest which the Lord Bishop of Barb and Wells, the Impropriator of the Rectory of Parlonage of St. John Baptist Parish in Glastonbury aforesaid, or his Lessee, hath, have, or may have, to any Tythes which shall belong, for may accrue, to them, or either of them, out of the stand New Inclosures hereby to be made; and that such as "Im-

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"Impropriator, or his Lessee, for the Time being, shall have and receive all Tythes of what kind soever of and from the said New Indicates, as he is or shall be by Law included to have and receive, as Rector or Impropriator of the said Parish; notwithstanding any Modus, or Pretence of Modus or Composition, in any other Parts of the said Parish, or any Exemption whatsoever.

" Ind wice 2008 there is but a mean and infuff. "cient Maintenance or Provision for the Curate of the "Jaid Parith of St. John Baptist in Glastonbury; "Be it therefore Enacted, by the Authority ! "forelaid, That a certain Part or Quantity of the faid "Common of Tracks of Land, containing Ten Acres, "Ihall on or before the faid First Day of Jame, in the "Year of our Lord One thouland Seven hundred and "Twenty Three, at the proper Cofts and Charges of the " faid Owners and Proprietors of the faid Commons, be "divided, allotted, fet apart, land fenced, ditched, and "inclosed by any Three of the faid Commissioners herein s named, together with Three other Persons to be mo "minated and appointed under the Hand and Scal of the "Lord Bishop of Bash and Wells, or his Successor for "the Time being, who are bereby impowered to per-" form the fame, as and for an Abgunentation or better "Provision for the Curate of the faid Parist Church of "St. John Baptist in Glasson, and his Successors Curates, " to be held and enjoyed in Severalty by him and them "for Every I lid to bisland a forestaid or this I cased not "

"the Authority aforefaid, That the faid Bishop of Bash and Wells, the Impropriator of the Resboty of Parion age

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G. 14. As I was transcribing this History, there ingroves Chantry
came to my hands a thin
Folio MS fairly written on Vellum, containing the Endowment and Orders of Sherington's Chantry founded in Saint
Paul's Church, London. Twas
communicated by my Friend
Dr. John Thorpe of Rochester,
who is a learned Physician and
Antiquary. He borrowed it for

"age of St. John Baptist in Glassonbury, for the Time being, or his Lessee, as the said Bishop or Lessee shall be respectively possessed or intitled to the Tythes of the said New Inclosures, shall, for a further Augmentation and better Provision for the Curate of the said Parish Church of St. John Baptist in Glasson; pay or cause to be paid unto the Curate of the said Parish, and his Successor, for the Time being, Yearly and every Year the full Sum of twelve Pounds, of lawful British Money, out of the Tythes that shall or may arise out of the said New Inclosures hereby to be made, free from all Taxes whatsoever.

my

myuse of Sir Edward Filmer, of East Sutton in Kent, Baronet who is a very worthy Gentle man, and readily and freely gave me leave to publish it, if should think fit. Stowe, in his Survey of London (edit. 1603) mentions Sherington's Library (pag. 329.) Chapell (p. 330.) and place of Burial (p. 338.) At the Beginning of the MS on a blank Leaf, is the following Inferi ption, in small Letters, which is probably, a Copy of Sherington's Epitaph: in somotion work him and

Pray for the faule of Maltere Shirpng ton, late chauncellare of the duchers of Lancattre and son of the Religences of this cathedrale chirch of Saunch Baule. Which in his life began this library, to the edificacion of clerkes,

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<sup>1.</sup> See my Appendix to this Work, Num. XIV.

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and incresen of critten faith. And the same library, this chapell, and a chambire, for two chauntre preses by him sounded, the executoures of the saide waltere of his goodes performed and made. Which waltere died the first day of february in the yeare of our Lozde, 1448.

Stowe seems to have seen and perused this MS. and lammuch mistaken if the said Inscription, at the beginning of it, was not written by his own hand. 'Tis no wonder, that mention is made, in this Piece', of divine Offices in Cemiteries or Church-yards, since it was a common thing in old time; for which reason tis, that Marriages before the Reformation used to be solemniz'd in the Church-yard be-

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<sup>1.</sup> Pag. 170, 206, 218.

fore the Church Door. Hence Chaucer, in the Wife of Bathe's Prologue:

Thanked be God, that is eterne on live, Hulbonds at chirche dore have I had tive. For I to often have ywedded be. And all were worthy men in her degree.

Mr. Selden hath given us, in his Uxor Ebraica, the ancient Forms of Marriage, according to the Missals of Sarum and York, and there is no doubt, but he would also have given, at the same time, the Form that is in the Missal of Hereford (for they all three differ) had he met with this Missal; but since tis wanting in him, I shall, for that reason, beg leave to insert it (in my Appendix?) out of a Copy (which

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<sup>1.</sup> Lib. II. c. xxvn. 2. Num. XV.

is a wonderfull Rarity) that was printed in fol. on Vellum at Rhoan in the Year 1502.

for the fame And with time Dr. Thorpe also commulated to me Dr. Plot's Letter to the Earl of Arlington concerning Thetford. This I have likewise here published, the Author being a good Antiquary as well as a famous Naturalist. It was lent to Dr. Thorpe by the learned Mr. John Burman, the Author's Son in Law.

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Oxford Aug. 2. 1722.

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is a wonderfull Karity) that was printed in fol. on Vellum at khoan in the Year 1302.

S. I. S. Much about the same Andwith inne Dr. Thorpe also communicated to me Dr. Plot's Letter Therford to the Earl of Arlington con-

erning The braging This I have

Pag. 1.7. 11. read, Glassonery. P. 16.1. 23. instead of most of what I have written, put, most of what I have here mentioned. P.41. L.16. read, came to the.

vell as a famous Naturalill. It was lent to Dr. Thorpe by the learned Mr. John Barman, the Author's Son in Law.

Medication and All all British from

Pelining, "And the Copyright

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Oxford Aug. 2. 1722.

to be a family one on the

## MONUMENT

To the once famous

#### ABBEY and BOROUGH

OF

## GLASTONBURY.

of the Abbey is &Or,

A short Specimen of the History of that ancient Monastery and Town, giving an account of the Rise and Foundation of both.

To which is added,

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The Description of the remaining Ruins, and of such an Abbey, as that of GLASTONBURY is supposed to have been; with an Account of the miraculous Thorn, that blows still on Christmass Day, and the wonderfull Wallnut Tree, that annually used to blow upon St. Barnaby's Day. Together with an Appendix, consisting of Charters and Instruments, to strengthen the Authority of what is related. Whereto is annexed, the Life of King Arthur, who there lay'd buried, and was a considerable Benefactor to this Abbey.

Collected out of some of our best Antiquaries and Historians, and finish't April the 28th. 1716.

## MONUMENT

To the once famous

#### ABBEY and BOROUGH

OF

## GLASTONBURY.

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Collected out of some of our best Antiquaries and Historians, and finish't April the 28th. 1716.

# Number 7. King Edin T. Charter, p. 1

Monks of Glastonbury, in Queen Mary's
Days, for the new founding share Hold
Togard gninning share Variational State of Tool
written and transcribed spaq gnibhb bins

The Description of the Ruins of the Abbey, and of the Abbey it self: beginning pints, and ending page 84.

A Catalogue of the Abbate of Glastonbury, drawn from Browne Willis Esquire's, View of Mitred Abbeys; with a few Marginal Notes, to make what I have collected of this Abbey something more cleer and intelligible: beginning page 85, and ending page 99.

A short Topographical and Historical Description of the Town of Glastonbury, beginning page 100. and ending page 108.

The Holy Thorn and Miraculous Wallnut Tree, beginning page 109. and ending page 113.

Appendix.

Number 1. St. Patrick's Chart, p. 114.

Number 2. The Inscription of a Plate of
Brass, p. 118.

Number 3. King Ina's Charter, p. 120.

Number

Number 4. King Henry the fecond's Char-P. 126. Number 5. King Edmund's Charter, P. 131 Number 6: King Edgar's Charter, p. 133 Number 7. A Letter written by four of the Monks of Glastonbury, in Queen Mary's Days, for the new founding their Abbey, p.138. Number 8. Dr. Tanner's Catalogue of Books, written and transcribed in one Abbat's The Aescription of the Ruins of the Alsmit Number of Part of the 514 Chapter of Str. Bennet's Rule, spridending page 84 Number so. An Abstract of the Life of King A Atragn from Browne Willis EsquiregudanA of Mitred Abbeys; with a few Marginal Notes, to make what I have collected of this Abbey femething more cleer and intelligible: beginning page 87. and ending page 99. A hort Topographical and Historical Descriprion of the Town of Glaftonbury, beginmag page roo, and ending page ros, Inc Holy Thorn and Miraculous Wallnut Tree, beginning page 109, and ending Ett og The hop Appendix. Mumber i. St. Patrick's Chart, DITTE. fom Number 2. The Infcription of a Plate of ston 185 x 189 Brais, D. Inci. Number 3. King Ina's Charter, Nathber

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Intitle this Treatife,
A little Monument,
because the History of
the Abbey is, in a

Ruins; and I call it, A short Specimen of the History of Glaston-bury, because I know abundance more than I have said of it may be added to it; but, for want of Books, I could go no further. However, I hope here is a Foundation layd, for some abler Person, and one better stored with Books than I am, to no build

#### The Author's

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wheel is no cons Am and Defien of threwing it upon the Is I show the rever pers the first Place of this Kingdom, that received the Gospell, should be so little known to the very Inhabitants of the Place, for they have but a very unperfect Notion of it. And I cannot learn, any body elfe bath undertaken to inform them of it. and that has put me to try what I could make of it. I consider'd Mr. Southouse's Monasticon Favershamiense, and Mr. Davies's, or rather Mr. Mickleton's, Ancient Rites and Monuments of Durham (both Books of the like Subject) met with so good a Reception, that there is scarce one Bookseller in twenty in all London that batha hinde Copy 2 Preface.IT

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Copy of them; which two Books have been of great use to me, particularly in my describing this Abbey. For all the Help I had otherwayes was only from the two Cutts I met with in the Monasticon, and the two slight Views I made of the remaining Ruins, when it was the least of my Thoughts to make my little Remarks publick.

I began this little Specimen in September 1714 and had finish time a Month's time, but that I exspected the coming out of Leland's Collectanea, which the ingenious and learned Mr. Hearne, Under Librarian of the Bodleian Library of Oxford, set forth last Winter. I cannot mention his Name without a particular regard, he having furnish a Friend

## The Author's

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Friend of mine with the 2d. and 3d Volume of Leland's Itinerarium, which, with the Collectanea, have been of wast use to me in Jeveral Places. For from the Itinerarium Irecovered the Names of five Chappells in the Abbey Church, and the Names of all I have mentioned that layd either there, or in the Parish Church of St. John Baptist, buried; and also a great deal of what I have sayd of the Town of Glastonbury. From the sixth Volume of the Collectanea I had Mr. Williss Catalogue of the Abbats; and from the fifth most of what I have fayd of King Arthur william gail to

I have all along used Protestant Authorities, excepting only where I find Protestants not concurring with SaunPreface.

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Saunders, Reyner and Creffy. And the reason why I prefer their Seniments before Protestants is, because Saunder's lived at the time of the Dissolution, being a Fellow of New College in Oxford in 1548. which was but nine Years, at most, after the Dissolution of this Monastery, and Reyner and Creffy were both Monks of the Same Order that the Monks of Glastonbury were of, To bad better Opportunities of knowing, and (in all likely bood) did know, more of the matter of Fact than Mr. Wood or Mr. Willis could know, it being more their Business to inquire into it: and therefore I report from Saunders and Reyner, that there

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<sup>1.</sup> Saunders must be a stubbed Boy, if not a Man, at the Dissolution of Abbeys, therefore what he reports, probably, was from his own knowledge.

#### The Author's

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were 100. Monks, or thereabouts, in this Abbey, when it was Suppress, whereas Mr. Wood Jays, there were but 47. Manks in the House when Abbat Whiting was cholen Abbat, which was but 16. Years, at most, before the Dissolution of the Abbey, and it is scarce credible they Should increase in Sa short a time to be double that Number. And for the same reason, in my Marginal Notes upon Mr. Willis Catalogue of Abbats, I seem to doubt, whether Thurston the Norman Abbat expended great Surrous on his Abber, as his Successor Herlewinus did, because Reyner' mentions the Disorders that Thurston committed, and

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<sup>&</sup>amp; Oxon, Part. L col. 6401 3, ApoRolatus Benedic Tract. 2. pp. 144,145. is found is own knowledge. Tays

#### Preface.

says nothing of his making any a-

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I once resolved not to print the Charters and Instruments in my Appendix, but to content my self with what I had extracted out of them, and quoting the Book's where they might be found. But when I consider a the extraordinary Things I relate would require (in the Age we now live in) more than my bare Quotations, to gain credit with abundance of People, I changed my Resolution, and thought proper to print them by way of Appendix. Four of the Charters are taken out of the Monasticon, and Juch Credit hath that Work received from the Integrity of Mr. Dodfworth and Sir William Dugdale, the Authors thereof,

#### The Author's

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of, that James Wright, of the Inner Temple, Esq., who hath epitomized it, says in his Preface to his Abridgment of it, that he is credibly informed, "That it bath been admitted as "a good circumstantial Evidence in "the Courts of Westminster, when "the Records therein transcribed " could not, upon diligent Search, be "otherwise found." And I presume few unbiass'd and impartial Readers will disallow of Doctor Harpesfield's Authority, from whence I draw King Henry the second's Charter, or except against Mr. Sammes's Credit, out of whom the Inscription, which was fixt in the Abbey Church, is taken. And tis because People are not very easy of Belief at present, that I also have drawn an

#### Preface. T

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an Abstract of King Arthur's Life many People questioning, whether there ever was any such Person; whereas I find him (and that by unquestionable Authority) to have been buried in the Abbey Church here, and to have been to this House a very considerable Benefactor.

And something also seems necessary to be premised about the Monks, who were the Inhabitants of the Abbey, least this little Book fall into the Hands of such as known as little of Religious, as they known of the History of Glastonbury. For in the Book it self I have sayd but little of them, and mentioned them only by the by. Such Readers then may please to know, they were a Society

## The Author's

Society of Men, that withdrew themselves from the World the better to serve God, and made a Profelfion of voluntary Poverty, (that is to say, to live without Propriety) of perpetual Chaftity and of Obedience to their Superiors, which that they might the better keep up to, they obliged themselves to follow the Rule of St. Benedict, and thence they were called Benedictines. They wore all the same fashioned Cloaths, which were black and of the same Stuff. They renounc't the debaucht World and all it's alluring Vanities, and applyed them selves, in their little Cells, to Piety, Contemplation, Study and Mortification. For whatever time was not spent in the Quire in divine Service; in the Hall for

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#### Preface. T

for Refection; and in the Garden and Common Room to recreate their Spirits an Hour after Dinner and m Hour after Supper, was thus pent if they were well, and not in Office; or else employ'd in the Library or Scriptorium to benefit the Publick. My Reader is further to mow, That these Monks of Glast mbury kept a Free School, where Puor Men's Sons were bred up as well as Gentlemen's, and were there fitted for the Universities: That they had Place in their Abbey called the leemofynarium, where the Poor were daily relieved; and they were good Landlords to their Tenants, bat their Rent seemed an Acknowedgment more than a Rent, and heir Leases to them were almost

### The Author's

as good to them as Fee simple: Salwas the Charity and Goodness these Monks to their Neighbor and their Rigour and Severity themselves. I therefore shall called with Mr. Aubrey in his stroduction to his Survey of Nort Wiltshire, where speaking of the kind of Societies he says, "That "is a Sarcasme, more malicious the "true, commonly thrown at he "Church-men, that they had to "much Land. For their Constitution leaves he was a say of the say of the contract of

"tution being in truth confider
"they were rather Administrate

" of those great Revenues to Pin M

" and Publick Uses than Usu-frelly

"cluaries. As for themselves, the Re

"had only their Habit and completed the tent Dyet," I think I need all the

here

#### Preface.

Sal re no more by way of Preface, since Is the first Paragraph of three of the bon Heads treated of in this little Speity imen is a sort of Preface to what conshere follows, excepting that this s le Abbey was one of several which Vorthere never surrendred to King the Henry the Eighth's Commissioners, hat but was Supprest and Seized on by sthe Violence, by the Authority of the Act t the Parliament for dissolving the rest d to the Religious Houses which re-Constructioned un-supprest. Nothing reide mains further for me to do by way of cath Preface, but to beg pardon for any Pica Mistakes or Oversights I may possiin-fresh bave committed, and to a sure my s, the Reader, if he meets with any such, omposey are not wilfull ones.

here

d and 1. Redding and Colchester Abbeys were also thus seized. A little

Prefect nenomote by way of Preface, joice chift I awaynaph of three of the leads treated of in this little Spewen is a fore of Preface to conat be follows, excepting that this they awas one of several action ere never furrendred to King lary the English Commissioners. was suppress and soized on by Charge by the Authority of the All Continuents for disposing the rest the Religious Hower robich reuned une suppress. Produing tounus further for his todo by way of refaces but to bee par done for done Whickes an Overhabes I may popubane committed, and toolshirthy leaders of be meets with any fact. les ave not confiell ones. E bodding and Colchelter Abbeys were allo this Fixed

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The History and Antiquities

## A little Monument

To the once famous Abbey and Borough of GLASTONBURY.

"tantly budded and Hor'd upon Christ-

A short Specimen of the History of that ancient Monastery and Town, giving an account of the Rise and Foundation of both, &c.

Shuilt in honour of St. Joseph's coming the sther: That the last Abbat of it, whose Name

# was Whiting, was either hand don, or to

Y Curiofity having led me The occatwice to Glanstonbury this Treawithin these two Years, tise.
and inquiring there into
the Antiquity, History and
Rarities of the Place, I
was told by the Inn-keeper, where I set up my

A Horses.

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Horses, who rents a considerable Part of the Inclosure of the late distolved Abbey, "That "St. Joseph of Arimathæa landed not far from "the Town, at a Place, where there was an Oak planted in memory of his landing, called "the Oak of Avalon: That he and his Compa-"nions march'd thence to a Hill, near a Mile "on the South fide of the Town, and there "being weary refted themselves, which gave "the Hill the Name of Weary oll Hill: That St. "Joseph stuck on the Hill his Staff, being a "dry Hawthorn Stick, which grew and con-"stantly budded and blow'd upon Christmass "Day, but, in the time of the Civil Warrs, "that Thorn was grubb'd up; however, there "were in the Town and Neighbourhood feve-"ral Trees raifed from the Thorn, which yearly "budded and blow'd upon Christmass Day, as "the old Root did: That the old Abbey was "built in honour of St. Joseph's coming this "ther: That the last Abbat of it, whose Name "was Whiting, was either hang'd on, or tum-"bled down in a Barrel, a very freep Hill, on "the North East fide of the Town, called the Torr, for building the great Kitchen (which "is still there standing) and saying, he would "keep as good a House as King Henry the "Eighth himself should: And that St. Bennet's

"Church, one of the Parish Churches there, "was the first Church, wherein the Gospel was

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"preached in England." Finding my Landlord's Relation imperfect, and knowing him to be mistaken in some Particulars; at my Return home, I turn'd over what Books I had, that treated any thing of Classonbury, and collecting together what I can meet of it, I resolve to print it, hoping it may encourage some abler Person, and one better versed in Antiquity than my self, to enlarge upon it. I find then,

2. St. Joseph of Arimathiaa, that noble Senator, fo honourably mentioned by the four Evangelists, for asking and obtaining of Pilat the Body of our Saviour Chille, and afterwards burying it, was, for that noble Action, imprifoned in a close Prison by the Jews, the very Night he performed that Christian Duty, and was thence infraculously delivered by an Angel the Night of our Saviour's Refurrection, which fo enraged the Jews, that, they not only turn d him, with St. Lazarus, St. Mary Magdalen, St. Martha, out of ferulalem, but, putting them in an open Veffel, without Sterne or Tackling, they turn d them to Sea, where, by God's Providence, they were driven to Marfeilles, a City of France upon the Mediterranean, whence St. Joseph came into Great Britain, where after he had preached the Gospel he dyed.

A 2 3. The

<sup>1.</sup> Spondan's Epitome of Baronius, A.D. 34. N. 55. 2. Idem A.D. 35. N. 1.

3. The Antiquities of Glastonbury and old That S Historians tell us, that he came hither in or about the Year of Christ 63, and that he brought over with him 12. Companions, whereof one was his Son, called also Joseph. Protestant Authors fay, he was fent hither by St. Philip the Apostle; but Papists will not allow it, and say, he was fent by St. Peter, and though they own St. Joseph and his Companions, to have bin St. Philip's Disciples, yet they deny, that St. Philip ever was in Gallia, what we now call France, and fay he fuffer'd Martyrdom at Hieropolis, a City in Asia, in the Year of Christ 14. nine Years before St. Joseph's coming his ther; whereas St. Peter fuffered not till the Year 69. which was fix Years after St. Josephi Arrival in Great Britain. But leaving this mate ter to fuch, as love Dispute and Contention, we will proceed with our Story.

Santius Graal.

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4. There is an old Book called Sandus Graal quoted by fome Authors, that faith, St. Jofeph, what of the one Sex, and what of the other, brought over with him 600. Persons, a mongst whom (befides his Son Joseph above mentioned) were his Wife, his Nephew Helaius, from whom (it fays) our renowned King Arthur was descended, and a Kinsman whole Name was Peter, from whom one Loth defcended, who married King Arthur's Sifter:

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P. 125.

<sup>1</sup> Broughton Eccl. Hift. cap. 25. p. 124.

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old That St. Joseph was a King, Rex Orcania, King Orcania; and that divers of this his great letinue were Persons of the first Rank, some hereof were also called Reges, Kings, &c. But Mr. Creffy tells us, this Book is not to be reed on. Leaving therefore this Matter as oubtfull, I will go forward with what I may re-

Mr. Broughton? from the Antiquities of Classon bury tells us, that the first landing of St. Joseph in this Island, was in Venodocia, now called North Wales, where he and his Companions preaching the Faith of Christ, were not only denied all necessary Things for their Relief and Sustenance, but their Doctrine rected, and themselves committed to Prison the King or Prince of that Province, a Pa? gan Infidel. But he and his Affociats being freed of their Imprisonment by the great Mercy and Providence of God to them, and feeing how mutless a Business it was like to be, to make any longer stay amongst that (then) so obstinate and obdurate a People, he came into that Part the Island, called then Loegria, now En-Wood Buffigsund constituented in School

6. At his first Arrival here, he assumed the Confidence, to repair to the then British King Arviragus, to whom he gave an account of the

<sup>1.</sup> Creffy's Church History lib 2, cap. 2. 2. Eccl. Hist. cap. 25. 125. & cap. 26. p. 127. 3. Cressy lib. 2. cap. 3. p. 22. defign

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defign of his Journey, which was to bring the happy News, and to offer the only affured Men of eternal Happiness to all that would embra it. This Message, gravely and modestly de ver'd by one, filled with the Spirit of God, and also of a venerable Presence; one that renound ed all Worldly Defigns of Power or Riche Professor of a Religion sufficiently recommend ed in that it deserved the Hatred of Nero Prince then infamous beyond any ever me tioned in former Histories; so wrought upo Arviragus, that he not only gave them less to convert and fave his Subjects, but alfore tended his liberality fo far, as to afford them Place of Retreat, commodious for their qui and holy Devotions, and fufficient for the Sustenance; that without Distraction and So licitude they might attend to the Worship the true God, and the Instruction of all those that were willing to take it. ) to earn hive The

7. The Place Arviragus assigned them was a Island, 2 rude and uncultivated, called by the Britains, for the colour of it, Iniswitryn, that is, the Glassy Island, compast by the Bay full of 3 Woods, Bushes and Fenns, situated in Somerfetshire. In succeeding time, being clear d from Briars, drain'd and cultivated, it was by the Inhabitants named Avallonia, 4 for the Plenty of

<sup>1.</sup> Cressy lib. 2. cap. 4. p. 23. 2. Id. ibidem. 3. Broughton cap. 26. p. 129. 4. Cressy lib. 2. c. 4. Avallon in British signific Apples.

Apples

Apples and other Fruit growing there. But in after Ages, when the Saxons had possessed themselves of those Parts, they resumed the former Title, and called it in their own Language Glaston or Glascon.

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1. Mr. Broughton faies it is a continued Tradition of the still Inhabitants of Glastonbury, that when St. Joseph and his Compamons came into England out of North Wales, hey divided themselves into divers Compames, and that three only at first went to Iniswityn, whereof one was 3 St. Joseph himself. That he and his Companions coming tired and weary to a Hill, within half a Mile of South West of where Glastonbury now stands, rested themselves on the Ridge thereof, for which reason that Hill to this very day is called Weary all Hill, and that in the very Place where they rested there sprung up a miraculous Thorn Tree, which every Year at Christmass in the oldest Year and Weather, Frost, Snow or what ever elfe, never failed budding forth Leaves and Plowers, of which Thorn I design to say more hereafter, being unwilling here to interrupt the course of my Story.

9. When the rest of these holy Men understood where St. Joseph and his two Companions had their Settlement, they likewise 3 repaired

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<sup>1.</sup> Eccl. Hist. cap. 26. p. 127. 2. Id. cap. 28. p. 136. 3. Broughton ut supra cap. 26. p. 127, 128.

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thither, and being all got together, and having carneftly implored the Help of Heaven, where to make their Stay and Abode, they fet up their Rest in the adjoyning Place, where the late Abbey of Glastonbury stood. A little while af. ter they had been there, they were admonish't by St. Gabriel the Archangel in a Vision, to build a Church in honour of the Holy Mother of God and Perpetual Virgin Mary: upon which they immediately built an Oratory of bark't Alder or wicker Wands, winded and twifted together, with a Roof of Straw, or rather, after the nature of the Soil of that Neighbourhood of Hay or Rulhes, a Cut of which Oratory, together with it's Dimensions and Church-yard belonging to it, I will here present the Reader for his further fatisfaction.

Vol. I. p. 1. Fuller's Church Hist. Cent. I. n. 13. p. 7.

a. b. c. d.

2, b, c, d. The Compais of the Church-yard, the Extent whereof is not certainly known, but large enough to contain 1000.

Graves.

e, f, The length of the Church 60. foot. f. g. The breadth of the Church 26. foot.

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h. The Door, the top whereof reaches the Eaves of the Church, which were very low.

i. The East Window over the Altar. Vide Sammes's Antiquities,

10. Some will have it, that these holy Men prevailed little by their preaching, and therefore at last gave themselves wholly to a Monastical and Solitary Life. But this is a Notion, that is contradicted by Sir William Dugdale and Mr. Dodfworth in their ' Monasticon, who fay, St. Joseph and his Companions converted. a great Multitude of Pagans to the Faith of Chrift. And it would be an injury (I should think) to the Zeal and Charity of these our primitive Fathers, to imagin they were willing to spare their Labour and Travels, to make Christ known to many, which inquired not after him. No doubt (faith a grave 2 Author) they behaved themselves, as all holy Missioners did in those days, thro all Places exhorting Men to fly from the Wrath to come, and made use of their Retreat, allow'd them by the King, only as a Place of Repose, after they had bin fpent with toyling in God's Service; in which Place, being separated from Worldly Conver-

<sup>1.</sup> Monasticon Vol. I. p. 1. 2. Cressy lib. 2. cap. 4.

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fation, they might purify themselves before their Deaths, that so they might be admitted into God's Presence, to receive the Crown of all their Labours.

11. After this manner of living they all ended their days in the Island of Iniswitryne, having bin supported by the Liberality of K. Arviragus, who, for their Subfiftence, bestowed upon each of them ' a Hyde of Land, 12. Hydes in the whole; which Donation of his was confirmed to them after his Death by his two Succeffors, Marius and Coillus, who, some report, were converted by the Holy primitive Fathers to the Faith of Chuft. But whoever reads Mr. Broughton and Mr. Creffy will find though these Princes (particularly K. Arviragus) by their Kindness to the Professor of Christianity, tacitly shewed their Approbation thereof, yet they did not receive from Heaven the Gift of divine Faith to submit thereto."

Ifland, which had bin the Abode of Saints, became, after the Decease of St. Joseph and his Companions?, a Den of wild Beasts, till St. Lucius's days, yet 'tis certain they left some Disciples behind them, either in the Island or in it's Neighbourhood, or else how could St.

<sup>1.</sup> Creffy ibid. and Haackson's Brief View of the Plantation and Increase of Christian Religion within this Isle &c. & alii. 2. Creffy Book 4. cap. 17. and Broughton cap. 24. Ag. 2. & p. 322.

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Eluanus, called Avolanius, because he was elther born or bred at Glastonbury, and Mednotnus Belga, that is to fay, of Wells, be instructed in Christianity? and all our Historians agree thefe two Saints were Christians, before St. Lucius fent them to Rome to the then Pope Bleutherius, to treat with him about his and his Kingdom's Conversion. Nay some go so far, as to fay, Thefe two Saints had fo instructed that Prince, before they went on that Embaffy, that St. Fugatius or Phaganus, and St. Dervianus or Thefe two Damianus, Pope Eleutherius's two Legats, had holy Saints nothing more to do, than baptize him. So tis Names are evident St. Joseph and his Brethren left Disci- ipelt both ples behind them, who continued Christianity ways. in the Isle of Iniswitryne, or it's Neighbourhood, till King Lucius his days, who foread it throughout all his Kingdom. But to return from this and allo the Ada and Lives of them . rioffergid

Damianus travelling throughout Brittain, teaching, preaching and baptizing, were informed, that St. Joseph and his Companions, about 100. Years before, had, in some measure, spread the Seed of the Christian Faith in the South Western Part of the Kingdom, and that they at last retired themselves to Iniswitryne, and there dyed. Understanding whereabout this Sacred Place was, these Holy Legats, about the

<sup>1.</sup> Speed's Chron. cap. 9. N. 21. and Maackfon ut supra. 2. Ibid.

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Year of Christ 1831. penetrated into this Holy Isle, as Moyses, the Lawgiver of the Jews, did (fay my Authors) into the inmost Parts of the Defert, where, by the Divine Conduct, they found an ancient Church, built by the hands of the Disciples of our Lord, which the Supreme Creator of Heaven declared by many miraculous Signs, that himself had consecrated to his own Glory, and to the Honour of his bleffed Mother. The aforesaid holy Men having found this Oratory, were filled with unspeakable joy: and fearthing diligently that Sacred Place, they found the holy Cross, the Figure of our Redemption, together with feveral other Signs, declaring, that that Place had bin formerly the Habitation of Christians. After this they 2 found the Antiquity of the coming of St. Joseph and his Brethren thither; and also the Acts and Lives of them there, how religiously they lived, and how three Pagan Kings ministred Necessaries by a certain Portion of Land for their Maintenance. Afterwards being admonished by a Divine Oracle, they confider'd, that our Lord had made choice of that Place above all others in Brittany, wherein he, his Holy Mother, and his Saints should be implored on. Upon which they added another Oratory, built of Stone, and dedi-

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<sup>1.</sup> Creffy Book 4. ch. 17. N. 4. p. 70. and Broughton cap. 24. P. 321. alias 323. 2. Broughton cap. 24. Age 2d. p. 321. alias 323. Cated

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cated to the Honour of our Lord and his Apositles St. Peter and St. Paul. And after St. Phaganus and Damianus had built that Oratory, they on the Top of the Mountain, called (now) the Torr, raised another Oratory, in honour of St. Michael the Archangel, that he might have there Honour on Earth of Men, who, at the Command of God, Should bring Men to Eternal Honours in Heaven. This Chappel also of St. Michael ('say my Authors) St. Phaganus and Damianus built by Admonition and Direction from Heaven, and, to stir up the Devotion of the Faithful, they obtained of Pope Eleutherius Indulgences for all such, who devoutly visited those three holy Places.

and, in memory of the first twelve in the time of St. Joseph of Arimathæa, they chose twelve of their Company to dwell in that Island, as Anchorets, in little Cells and Caves, who met often together every day, that they might the more devoutly perform their Divine Offices; and as the three Pagan Kings had long before granted the said Island, with it's Appurtenances, to the first twelve Disciples of Christ, so the said Phaganus and Damianus did obtain of King Lucius, to have it confirmed for ever to these

their

<sup>1.</sup> Idem cap. eod. p. 324. Monasticon Anglican. Vol. I. p. 11. Cressy Book 2. cap. 5. N. 6, p. 24. 2. Monast. Angl. Vol. I. p. 11. 3. Idem p. 1. & Broughton Age 2d. cap. 24. p. 321. alias 323.

their twelve Companions, and others their Succeffors after them. Thus these two holy Legats establish a Succession of twelve devout Persons, which continued there the Service of God, without interruption, 'till the coming of St. Patrick the Apostle of Ireland to that Place.

15. St. Patrick, after feveral Years labour in his Apostolick Office in Ireland, ' retired (according to Mr. Creffy) A.D. 439. to this Island of Iniswittyne (now become a noted School of Sanctity) where he fpent thirty Years, or more, of the later part of his Life, in Prayers, Fast. ing, Watching, and all other Penitential Aufterities. The Names of the twelve Successors of the Disciples of St. Phaganus and Damianus which St. Patrick found there, were 2, Brumban, Hiregaan, Bremwal, Wentreth, Banttoniweng, Adelwolred, Loyor, Wellias, Breden, Swelwes, Hinloernus and Hyn, all of them descended of noble Families, and Men of fo great Sanctity, that St. Patrick, who was a Wonder himself for Piety, fays, he was not worthy to unty the Latchets of their Shoes, band I had all bearing

16. These holy Men chose St. Patrick is for their Superior, and informed him of all they knew of the Island. Whereupon, after he had reduced them to a Coenobitical way, that is to

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Vol. I. p. 11. 3. Lidem ibid.

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fay, brought his Religious to live in Community and in Common under the fame Roof, (for till then they lived fingly in Huts, Dens and Caves) he took Brother Wellias with him, and with great Difficulty they went up together the Torr, where he found the ancient Oratory of St. Michael almost ruined, and finding by an old Book, which he, by great Search and Induftry, had there found out, that the Chappel there had been built by Revelation, and held in vast Veneration by St. Phaganus and Damianus, he and his Companions spent there three Months in Fasting, Prayers and Watching, during which time he had, on a certain Night, a Vision of our Saviour Christ himself, who signified to him, that he was to honour the fame Archangel in the fame Place; for a Testimony of the Certainty of which Vision his left Arm withered, and was not restored, till he had acquainted the rest of his Brethren below with what he had feen and , again to

confirmed; his Religious below were convinc't, that the Chappel on that Hill was likewise chosen by God, for the Exercise of Christian Devotion. Whereupon the holy Men Arnulphus and Ogmar, two Irish Monks whom he brought with him thither out of Ireland, 2 desired to go up the Hill, and remain constantly there

<sup>1,</sup> Iidem ibid. 2. Iifdem ibid. Vide chartam in Appendice.

attending on the faid Chappel, where (for ought I can yet find to the contrary) they not only lived, but ended their days. And that Almighty God might be thenceforward there constantly ferved. St. Patrick, by the Advice and Confent of his Religious, appointed, that two Brethren should reside on that Hill for ever, except succeeding Prelats for future Ages should, for fome just Reason, ordain otherwise. And because the Ascent was so very difficult, being then overgrown with Briars, Bushes, Trees and other Clutter, he, by the Advice of his Religious, granted roo. days of Indulgence to all those, who, out of a pious Intention, should with Axes and other Instruments clear the Passage of the aforesaid Mountain on all Sides, that devout Christians might have a freer Entrance, piously to visit the Church of the Bleffed Virgin Mary, that of the two Apostles, and this Oratory of St. Michael, fler ent beinispose

18. Criticks, perhaps, may censure what I have here related. If they do, they are defired to take notice, that most of what I have written hitherto, is taken out of a Writing, written by St. Patrick himself, commonly called St. Patrick's Chart or Epistle; some whereof was quoted, as we are told by Mr. Cressy, almost 300. Years since, by Capgrave in his Life of St. Patrick: and it is intirely extant, saith that

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<sup>1.</sup> Creffy lib. 2, cap. 5. p. 25.

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Author, in the famous Library of Sir John Cotton in two feveral Manuferipts, one of the Antiquities of William of Malmesbury, and a cerrain Writer called Adam Domerham. And concerning this Epistle thus writes Gerardus Vosfius, the publick Reader of History in the University of Leyden in Holland: "This Epiaftle of the legation of St. Patrick we found "fome Years, fince amongst the MSS. Collections "of Marianus Victorius, Bilhop of Reate, who "faithfully transcribed it out of a very ancient "Manuscript belonging to Glastonbury, many "Years before, when he attended Cardinal Pole, "fent Legateinto England." A Camden also reports it, which he certainly would not do. if he did not think it worthy of Gredit; and it is of that authority with Sir William Dugdale and Mr. Dodsworth (two more of the Reformed Religion) that they have thought good to fet it down at large in the Monasticon, from whence I defign to transcribe a Copy, and present to my Reader in my 3 Appendix, for his further Satisfaction. But to return from this Digating the Gospel in Ireland, he follownofflang

10. Devout Husbandmen and Labourers having not only cleered the Hill of Trees, Bushes and other Clutter, but likewife planted the

Neigh-

Morery's Dictionary in Gerard Vossius. 2. Camden's Introduction to his Britannia, p. 69, and his Description of Somer fetshire, col. 63. 3. Append. N. 1. 1888 9 72 900 be og A 2002 int

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Noighbouring Valley with Pruits detricularly Apple Trees, from whence being now cultivated the Island got the Name of the Isle of Avalon, from the British word avalla; which fignifies Applese And St. Patrick having repaired Su Michael's Chappel on the top of the Torr, which from this time (if I mistake not) was called, the Hill of St. Michael or St. Michael's Mount, to the time of the Reformation; after which I conceive it was call'd, the Torr from the Tower, the only Part of the Chappel now left standing; and having rebuilt (probably speaking) the worn our warled Chappel of our bleffed Lady St. Patrick's Exemplary Life, and the holy Lives of his Companions, together with the Sanctity of his Pre decellors, who there lay buried, railed the Ille to that Reputation, that is became about the Year of 80.0 a noted Pilgrimage for pious Per fons, to repair thither out of Devotions and

trick in the Episcopal See of Armagh, so, after he had taken a great deal of Pains in propagating the Gospel in Ireland, he followed the Example of his holy Predecessor, and retired to Avallon, and there, after St. Patrick's Death, succeeded him in his t Abbatship, where he had

cap.24. Age 2d. p. 324 23. Creffylib. 9. c. p. 22. p. 32. p. 32. confidential and a second and a

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for his Contemporaries St. Kolumkilla and St. Gildas Albanius. Twho Iby their holy Eives added a new Lustranto this Abbey. Whether either of them became Abbats there, I cannot yet tell, but find the latter to have been an eminent Author, and to have written, amongst other Things; The History of the Kings of Britatin, which is Holt I Were his now assumption would, doubtless, afford usomany more confiderable Batticulars of this most relebrated Abbey, has church of the Holt of belebrated

dan About the Year Igou Sto David, Arch bishop of Menevia, having put an entl to this Provincial Synode called 3 The Synod of Vactory, took a Journey to Avalori; accompanied with feven of his Suffragan Bilhops, with an Intention to repair the Ruins of the Monastery, and again to confectate the Church & But being deterridefroin fuch a Defign, by lour Lord's appearing // to chim in fleepothe Night before he defigned to confecrate in the was forbidden by our Saviours do prophane the Sacredo Ceremony by a fecond Dedication, which he himfelf had many! Years performed in Honour of his bleffed Mother. In Testimony whereof our Saviour with his Finger + peitced a Hole in St. David's Hand, which remained open to the

C<sub>2</sub>

View

N. 43. 3. Creffy Book 11. cap. 18. p. 242. Spelman's Councils, Vol. I. p. 19. 4. Iidem ibid. & lib. 2. cap. 2, p. 26. & Monasticon, Vol. I. p. 17.

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View of all Men, till the end of the next day's Mass. Hereupon all the Preparation for Confectation came to nothing I and the Mi racle divinely wrought, being known publickly to all the Hearers, increased the Admiration. And in conclusion, when Mass was celebrated St. David's Hand was restored to it's former Soundness. After this St. David by divine Revelation, drand upon occasion of the increasing Number of holy Perfons there, added a Chappel to the East side of this Church, and Confecrated it in Honour of the bleffed Wrigin ; the Altar of which he adorned with a Sapphire of an inestimable Value, for a perpetual Memory hereof. And, least the Place or Quantity of the former Church should come to be forgotten. there was a Pillar erected in a line drawn thro the two Eastern Corners of the laid Church to the South, which Line divides the aforesaid Chappel from it. This Story, almost Word for Word, was ingraved upon a Plate of Brafs, fastned to a Pillar in the Great Abbey Church of Glastonbury, where it continued to the Dissolution of the faid Abbey in King Henry the Eighth's days. And to it (if I miltake not) was annexed a Model of the watled Oratory, that Joseph of Arimathæa built, mentioned above by us in our ninth Paragraph. For the Reader's

Sammes's Antiquities, pp. 212,213.

further Satisfaction, I will insert the Inscription in my Appendix!, as I find it set down by Mr. Sammes in his Antiquities of ancient Britain.

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About twelve Years after St. David had A.D. 542. bin at Avalon, the renowned King Arthur, having been mortally wounded in the Rebellion of his Nephew Mordred 2, was carried to the Abbey there, partly that he might prepare himself more perfectly for Death in the Company, and by the Affistance of the holy Monks living there, and likewise that, after his Death, he might be buried among such a World of Saints, as reposed there from the Beginning of Christianity. Before his Death, he gave to the faid Monastery Brent-Marsh and Pouldon, and other Lands befides, to the value of 3 500. Marks, (a valt Benefaction in those days) which the Pagan 4 Angli took away, but afterwards, being converted to the Faith, restored with Advantage. Amongst others I find the King of Damnonia (Devonshire,) upon the Petition of Morgaret, alias Worgrez, then Abbat, to have s given or restored, in the Year 601. the Land containing five Families (quinque Cassata) to this Abbey. The Grant was subscribed by Manverne, or Manuto, a Bishop then living there, and the aforefaid Abbat; but the King's Name was

<sup>1.</sup> Append. N. 2. 2. Creffy lib. 11. cap. 25. No. 7. pag. 249.
3. Stow's Chron. p. 55. 4. Creffy ut supra, & Monasticon Vol. I. p.9. 5. Broughton Age 4. c.28. p.602. & Creffy lib. 13. c.13. p.299.

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worn out of the Writing (as Malmsbury fays) by
Age. But probably his Name was recovered
by the Editors of the Monasticon, who tell us
a King, named Domp is reftored and confirmed five Hydes of Land in Iniswything to the
Brethren living there.

da 3. About the Year 605 St. Auffin the Monk fent into England by Pope Gregory the Great to preach the Faith to the English Saxons, came to the Abbey in the Isle of Avalon, and being Archbishop of all England, he changed the Institute of the Monks (establish't there by St. Patrick, after the manner of the Egyptian Monks) and syappointed them the Rule of St. Benedict, by Vertue of his Legatine and Metropolitical Power. This we are told by Sir William Dugdale and Mr. Dodfworth in their Monasticon, who report it from the Antiquities of Glastonbury; and it is also reported by Abbat Reyner, who takes it from that learned Antiquary Mr. Selden, who quotes William of Malmesbury for it, who died in the Year 1 142. and he afferts it in K. Stephen's days. But, notwithstanding this ancient Authority, wit gains not general Credit, even amongst Catholicks. Such who disbelieve it, fay, it was impossible St Bennet's Rule should be so foon received in this Monastery, for that the Monks here must have bin Brittains. And St. Bede affures us,

pose at a: Monafticon, Vol. I.p. 9. 2, Ibid. p. 12.

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that the Christian Brittains opposed St. Austin in every thing. So it cannot be imagined, that they would receive any Rule prescribed by him. And moreovery that the Kingdom of the West Saxons did not receive Christianity till after St. Austin's deather And every body knows, that Glastonbury was in the Kingdom of the West Saxons. Befides, Brithwaldus (as we are affired by Mr. Willis) was the first Saxon Abbat, many Years after, which shews the British Monks fill continued in this Monastery, and cannot be thought to have received St. Bennet's Rule for the reason aforesaid. Nor must we forget to acquaint the Reader, that St. Auftin by his Epiftle acquainted St. Gregory with what hath been hitherto related as a Tradition received in those days, as we are affored by Mr. Creffy in the second Book of his Church History, cap. the feventhe And fome twenty to five and twenty, Wears rafter, Star Paulinus or the fift Archbishop of York in the Saxons time A principal Maninethe Roman Miffion with St. Auftin lived in this Monallery from hence forward called the Abbey of Glasseney, Glass con, Glaffeinbyri or Glaffonbury with the Monks there, and made new Buildings or Reparations there for them, amongst which was the old Church, which he built from Bottom to Top with Timber, and cover d it with Lead.

II Broughton Age ad. cap 25:p.331. & Creffy lib. 14. cap. 22.

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24. And as the Buildings and Revenues of the Abbey increased, so did likewise the num. ber of the Monks. Infomuch that I find at the Diffolution of this House in K. Henry the Eighth's days, there were there 100. Monks more or less; and, by reason of the many Ad vantages and great Benefit which Religion had retreived from St. Joseph and his eleven Companions, from St. Faganus and Damianus and their ten Companions, and from the twelve Disciples that had there all along succeeded them, there were twelve Monks of the Abber <sup>2</sup> appointed to keep Chore, and constantly to perform all other Church Duties in St. Joseph's Chappel, so called, not that it was dedicated to him, but because St. Joseph built it.

25. There was a Church-yard belonging to this Chappel, as I have already mentioned in my ninth Paragraph, large enough to contain 1000. 3 Graves, wherein lay buried 5t. Joseph of Arimathæa and his eleven Companions, and all the Successors of St. Phaganus and Damianus till St. Patrick's time, St. Patrick himself, St. Benignus and his Disciple St. Pincius, St. Gildas the British Historiographer. In a word, in that Church and Church-yard, and in the compass about the Church, saith Mr. Brough-

<sup>1.</sup> Sanders de Schismate lib. I. p. 176. & Reyner's Apostolatus, Tr. 1. p. 224. 2. Monasticon, Vol. I. p 1. 3. Spelman's Councils, Vol. 1. p. 11. Sammes's Antiquities, p. 213. 4. Monast. Vol. I. FP- 4.5.

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ton ! (from the Antiquities of Glastonbury) "the Pavement, the Altars under, above and within were fo heaped with holy Relicks "thronged together, that in all that Church-"yard 16. foot deep from the Top, there is "no Place, that was without the Bodies of "Saints; for which reason the Church-vard "was called Sanctum Comitorium, the hely Church-"vard, in the middle whereof they built another Chappel in honour of St. Michael, St. Tofeph of Arimathaa, and the Saints in general that refted there under the Altar, whereof they heaped the Bones of the Dead and the Relicks though unknown of the Saints in great Multitudes, and appointed an especial Mass of the Church yard should be daily celebrated in it. Hereupon Glastonbury got the name of 2 Roma secunda, a second Rome, and it was renowned like Rome it felf. For as that became famous for it's multitude of Martyrs, fo 3 did this for it's multitude of Confessors here buried.

and Church-yard held, where these were interred +, "That our Foresathers did not "dare to use any idle Discourse, or to spit "therein without great necessity, Enemies and "wicked Men were not suffered to be buried

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<sup>1.</sup> Broughton Age 2d. ch. 24. pp. 324, 325. 2. Monasticon, Vol. I. p. 7. & Broughton Age 2d. cap. 24. p. 325. 4. Ut supra.

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"therein, neither did any bring any Hawk, "Dog or Horse upon the Ground. For if they "did, it was observed, that they immediately "died thereupon. The Church, for it's Anti-"quity, was by the old English called Eald "Church, and the Men of those Days had no "Oath more facred and formidable, than to "fwear by this old Church 1." And, for the Relief and Entertainment of devout Pilgrims reforting to this holy Place, there was not only an Hospital built at Glastonbury, but like. wife in other Places, where they were entertained gratis. There were two fuch in the Neighbourhood, one called the Chappel of Playsters, near Box a Town in Wiltshire near the Bath, and the other was a great House called 2 and to your hot without Laffords Gate near Briftoll. A hoost a showed am

27. Now, according to the Computation of Years, whereby is shewn the Coherence of Histories, I must return to the Benefaction of several Kings to this Abbey. Kenwalch the second Christian King of the West Saxous, but the seventh from it's first being erected into a Kingdom, bestowed, in the Year of our Lord 675. which was the 29th. Year of his Reign, 3 Ferramore and other Possessions upon it. Kentwyn, the tenth King of that Kingdom, who

<sup>1.</sup> Monasticon, Vol. I. p. 1. 2. Aubry's Introduction, printed in Miscellanies on curious occasions, p.34. 3. Monast. Vol. I. p. 12. began

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began his Reign anno Domini 680. gave them the Mannour of West Montaton, etc. freed them from all Secular Service, gave them Liberty of choofing their own Superiors, and called their Abbey the Mother of Saints. Cedwella, or, as others write him, Kenewalla, King Kentwyn's immediate Successor, in the Year 6813. confirmed to this Abbey Bishop Hebba's Gift of Lantocay, and bestowed + some land himfelf upon them. And this he did when he was yet a Pagan. For it was after he had thus endowed the Monastery of Glastonbury, that he went to Rome, and received Baptism from St. Sergius the first (then Pope) where he was Christned by the name of Peter, and afterwards was Canonized for a Saint.

28. But King Ina, King Cedwall's Successor, went beyond all his Predecessors in his Munisicence to this Abbey. For in the Year 708. he demolished all the old ruinous Buildings, and built the Abbey quite anew. And this was the fourth time of it's building, the first time being at the first planting of Christianity by St. Joseph of Arimathæa, the second by St. David Archbishop of Menevia, which being again run to ruin was raised up again by twelve well af-

1. Monasticon Vol. I. p. 12. 2. Vide chartam Regis Inæ in Append. N. 3. & Sammes's Antiquities, p. 567. 3. Monasticon, Vol. I. p. 12. 4. Vide chart. Hen. II. in Harpsfield's Hist. Eccl. p. 3. 5. Speed's Chronicle 228. & Sammes's Antiquities, p. 578. and Camden's Britannia in Somersetshire.

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fected Men in the North The Great Abbey Church this King here new built. He caused it to be confecrated anew, and dedicated it m God in Honour of the bleffed Virgin, and the two Glorious Apostles St. Peter and St. Paul. One of the Chappels belonging to it (which I take to be St. Joseph's) he garnish't over with Gold and Silver, and gave to it Ornaments and Vessels likewise of all Gold and Silver. For the Gold [Plate] thereupon bestowed amounted to three hundred thirty three Pound weight. and the Silver [Plate] to two thousand and eight hundred thirty five, befides the pretions Gems embroidered in the Celebrating Veft. ments, according to the account that \* Speed gives us of this Benefaction; but, according to the relation, that Stow 3 and the English 4 Martirologe give of it, it came to a great deal need to this Abber. Lorin the year of stom

29. Nor did this munificent Prince stop his bountiful Hand here. For he bestowed upon this Abbey the Mannours of Brent, Sowy, Poulton, and other Possessions; and by the same Charter, whereby he granted to the Monks these Possessions, he confirmed to them whatever had at any time been given them by any of his Predecessors, and stiles the Abbey

<sup>1.</sup> Tanner's Notitia, p. 193. Monasticon, Vol. I. p. 13. &c. 2. Speed's Chronicle, p. 228. 3. Stow's Chron. p. 26. 4. See S. Inas, Feb. 6. p. 30. 5. Vide chartam in Appendice, Numb. 3.

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of Glastonbury in the faid Charter, Ecclesia Britannie prima, & fons & origo totius Religionis. The first Church of Brittany, and the Fountain and Origin of all Religion. Moreover, he granted them very great Privileges and Exemptions from the Bishop's Authority, permitting the Monks to receive in the faid Monastery, or any Chappels annexed to it, the Ecclefiaftical Sacrament from whatfoever Bishop they should think fit, so he were such an one, as was conformable to the Church in the Celebration of Easter: which Charter (being witnessed by Burthwald, Archbishop of Canterbury, the then Metropolitan, by Daniel Bishop of Winchester, Fordredus Bishop of Sherborn, the then Ordinary of Somersetshire) was carried to Rome by King Ina himself, who got it confirm'd by St. Gregory the second the then Pope. This Charter was granted to the Abbey of Glastonbury in the Year of Christ 725.

am forced a little to interrupt the Course of my Story, by reason the late Bishop Stillingsleet, Mr. Collier, and some other modern Historians, would willingly perswade the World, that this Charter is not authentick. I would not, nor durst I derogate from the Authority of so nice and able Writers, but that in 2 Harpsfield I

meet

<sup>1.</sup> Reyner's Apostolatus, Tract. 1. Sect. 1. p. 43. 2. Harpsfield Hist. Eccl. p. 3. cap. 2.

meet with a Charter from King Henry the fe. cond (who, in the Year 1184. or foon after. began to build the Abbey of Glastonbury anew. it having been again confumed by Fire 'A.D. 1171.) confirming to it all the Charters and Privileges, granted to that Monastery by any of his Predeceffors, amongst which he names King Ina's. This and the rest of the Charters and Privileges, thus granted by former Kings, King Henry the fecond fays, he caused diligently to be fearched, and to be brought and read before him. The Words of King Henry's Charter are these: Quorum Privilegia & Chartas feci diligenter inquiri, & coram me præsentari & legi. And he made this strict Inquiry by the Perswasion of several of the Prelats of the Realm, and of some of the Nobles. So I am much rather inclined to think, the Grave Authors abovementioned mistaken, than believe K. Henry the fecond was imposed upon; who living almost 500. Years neerer the time of K. Ina, had better reason to know the Truth of this matter, than these modern Writers. King Henry the fecond's Charter, for the Reader's further Satisfaction, shall be inserted in my <sup>2</sup> Appendix. Moreover Speed <sup>3</sup> tells us, "That "in his days there was a Charter exemplified "under the Seal of King Edward the third, con-

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<sup>1.</sup> Stow's Chron. p. 55. 2. Append. N.4. 3. Speed's Chron. ch. 9. Num. 21. p. 80.

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"firming the Credit of K. Henry the second's "Charter here spoken of." It is therefore very strange to me, that so great an Error should drop from so critical Pens. But to return to our Story.

31. A.D. 729 King Ethelard fucceeded King Ina, who, together with his Queen Fridogida, became la bountifull Benefactor to this Abbey. After Ethelard came King Cuthred, who bestow'd three Hydes of Land at a Place, called Ure, upon Tumbert the then Abbat, and confirm'd 2 to him and his Monastery all the Posfessions and Privileges granted to them by any of his Predecessors, and Kenwulph, the next West Saxon King but one to Cuthred, beflowed five Hydes of Land upon them at a Place called Wudaton, and other Possessions at Huneresbury. In a Word (for it would take up a Volume, to number up all the particular Benefactors and Benefactions to this House) many other Kings and Queens (not only of the West Saxons, but of other Kingdoms of the Heptarchy) feveral Archbishops and Bithops, many Dukes and of the Nobility of both Sexes, thought themselves + happy in increasing the Revenues of this venerable House. and to obtain them a Place of Sepulture.

<sup>1.</sup> Monasticon, Vol. I. p. 14. 2. Idem ibid. 3. Idem ut supra. 4. Monasticon, ut supra, p. 6.

<sup>32.</sup> Though

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a Sufferer in the ninth and tenth Ages by the Incursions of the Danes, yet it was not deftroyed. Mr. Broughton ' says, it was miraculously preserved from their Pagan Fury by two of the Danes being strucken blind. However Religious observance thereby was much decayed, and the Number of Religious much lessened by Death, and no Novices to be met with in those days, to supply the Places of the deceased, none caring to submit to a Monastical Life, where they a could not spend their Lives in Solitude and Contemplation, which occasioned the very Buildings to fall likewise to Ruin and Decay.

33. King Edmund, the 26th. King of the West Saxons, and 27th. Monarch of the English Men, being willing to restore this Abbey to its ancient Splendor, made 3 St. Dunstan Abbat of it, and permitted him to make free use of his Treasure to rebuild it. Whereupon St. Dunstan, in or about the Year of Christ 942. laid the Foundations, and designed the Offices (according to a Pattern which he had out of France) and in a short time finished a noble Monastery, into which he brought a Congregation of (new) Monks, whom, he being their

<sup>1.</sup> Broughton Eccl. Hist. Age 2d. cap. 24. N. 5. p. 327. & 328.
2. Cressy lib. 28. cap. 15. p. 755. 3. Harpsfield Hist. Eccl. Szc. 10. cap. 9. p. 203.

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Abbat, he brought to fuch Perfection of life (faith Capgrave) that from among them were assumed Bishops, and Archbishops, and Abbats tomany Neighbouring Monasteries. Now from St. Dunstan's bringing to this Monastery a new Congregation of Monks out of France, arises (I suppose) the notion of his introducing here Benedictins; whereas one may gather from King Ina's 2 Charter abovementioned, the Monks, which were at Glastonbury in the Year 725. were of the Benedictin Order: and the Editors of the Monasticon assure us, That the Benedictin Rule began here to be observed, whilst St. Austin was Archbishop of Canterbury. nay Archbishop of all England, as we have already observed in our 23d. Paragraph. Thus by the liberality of King Edmund, and the Diligence of St. Dunstan, such a Monastery was built, as England had never feen the like for fuch Regular Monks, and fuch a number of Mannours belonging to it, and there fo convemently fituated, no Ton lo react of

34. And to free the Minds of these Religious from all Distractions hindring the Service of God; and likewise to add to their State Splendor and Power, to render them confiderable to the Laity; King Edmund, in the Year 944. Vide Chartam in Monaft. Angl. Vol. I. p. 15. & Appen, N.5.

s. Or Sandrevicteria, See f. er. Lache Monaffreon, through 1. Capgrave à Creffy citat. lib. 31. ch. 17. N. 10. pag. \$38.

<sup>2.</sup> Vide Chartam Regis Inæ in Appendice, N. 3. 6 510 1 51100

granted St. Dunstan and his Monks a Char. ter, not only confirming all the Privileges and Donations formerly granted to their Prede. ceffors by his Ancestors King Edward, Alfred, Kentwyn, Ina, Cuthred and others; but difcharged them from feveral Burdens, Duties, Contributions and Subjections; and gave them a Right and Power to receive Fines, punish Malefactors, and of enjoying their Lands as free from all Claims, as he enjoyed his own, especially the Town of Glastonbury it self. These Privileges in the Charter are thus called, Burghbrice, 2 Bundredforna, Athas, Drdelas, Infangenetheofas, Homfocna, Frithbrice. Forestealle, Toll and Teame. This is the first time that I find, amongst the Books I have by me, the Town of Glastonbury mentioned: tho' I take it to have been built some Ages before this time, or elfe how could the Artificers, who built this Abbey four times before, have met with Accommodation? But more of this, when we come to treat of the Town it felf, which shall be, when we have finished what we have to fay further of the Abbey.

35. But St. Dunstan having highly incensed King Edwy (K. Edmund's Son and next Suc-

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<sup>1.</sup> Vide Chartam in Monast. Angl. Vol. I. p. 15. & Appen. N.5.

2. Or, Bundredsetena. See §. 37. In the Monasticon, through mistake, a Comma is put after Bundred, as if Bundred and Socna were distinct Privileges. H.

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ceffor but one) for having reproved him, ' the day of his Coronation, for Incest and other high Crimes he that day committed, King Edwy removed that holy Prelate from his Abbey, and made one Elfy Abbat of Glastonbury in his Room, as some will have it. But according to Sir Richard Baker 3 and Speed 3, he not only fent St. Dunstan into Banishment, but turned all his Monks out of their Monastery, and supplyed their Places with married Priests, by which means the Abbey of Glastonbury became a Seminary (as Bohun calls it) of Secular Priefts. However, some regard this vicious King had to that venerable Place. For he + beflowed upon it, in the Year of Christ 956. some Possessions at a Place called Parthenebergue. and some other Lands in other Places.

36. But these married Priests could not continue in this their new Dwelling above sixteen Years, if they tarried there so long; King Edwy coming to the Crown only in the Year 955. and it is agreed by all Writers, That his Brother King Edgar, by St. Dunstan's, St. Oswald's, and other holy Prelats advice, removed in the Year 971. the then married Priests out of the several Cathedral Priories and Abbeys those Priests were possess of and replaced the

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<sup>1.</sup> Complete Hist. of England, Vol. I. p. 63. & Monasticon, Vol. I. p. 16. 2. Baker's Chron. p. 11. 3. Speed's Chron. in Edwy, N. 2. p. 347. 4. Monasticon Angl. Vol. II. p. 837.

Benedictin Monks in their former Houses, whence they had bin driven either by the violent Persecution of the Danes, or by K. Edwy's revengefull Spite to St. Dunstan. But I am inclined to think, the married Clergy continued not above feven Years at Glaftonbury! For that Brithelme, at that time Bishop of Wells, before his Election to that See a Monk of Glastonbury, gave A.D. 96x. the diricdiction of all the Country about Glastonbury to the Abbey there, and ordained an Arch-Deaconry to govern it, whereto one of the Monks were to be elected yearly, which he could not have done, had not the Monks then been reftored. Befides, I find King Edgar in the Year 1963. to have bestowed upon this Abbey, the Mannour of Stoure alias Stouermister, and twenty Hydes of Land more in other Places, which he would scarce have done, had it then been filled with a Clergy, who lived incontinently, contrary to the Canons of the Church at that time in use. 957. and it is agreed by allbrawroh og or tuB

37. This King Edgar granted several Charters to this Abbey, some conveying to the Abbat and his Monks more Lands, and some enlarging their Privileges. That dated at London in the Year 971. adds to the Privileges granted by his Father King Edmund

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<sup>1.</sup> Godwin's Bishops, p. 290. & Isaackson's Ephemeris, p.419. 2. Monasticon Angl. Vol. I. p. 17.

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Sociant and Sacam, on Strond and on Streame, on Whode and on Held, that is to fay, Liberty to determin Pleas and correct Delinquents on Strand and on Streame, in Wood and in Field, above Ground and under Ground; pundred strena, which was Privilege of Sanduary in the Limits of the Hundred; Ealle Both, as which fignifies, the appropriating to their own Use any hidden Treasure found within their Territories; Forestall, that is to say, intercepting Provisions coming to their Market, And Busan Corberan, Beneoderan, Flemenneserde, Pamisona, Brith Brice

P. Vide chartam in Monastico, Vol. I. pp. 16,17. & Append. N.6. Called before (for 'ris the fame kind of Privilege) Bundred: forna. See 5. 34. H. ..... The Bufan Corderan, Benepte: ran, mentioned here should be joyned with Calle Dord that goes before, and then the Privilege will be, eatle bordan, (or, as in the Charter, horday, bufan Gorderan & Beneoderan, all hidden Treasure above and under (or within) Ground, H. 4. Others call it flemenfrede. FLEMENSREDE, (faith Du Freine) Jus quo catalla fugitivorum, five amerciamenta hominum fugitivorum, cum anno & vasto, dominis feudalibus compesum, su est apid Brompromum, p. 2031. Flymena vel plamen, Saxon, of fugitivus, pæb, confilium. Flua lib. I. cap. 47. S. 12. Flemenessreive, vel flemesrenthe, (eff) habere catalla fugitivorum suorum tenentium. H. 5. From the Saxon Dam, i.e. a House or dwelling & rokne, a liberty or immunity. But Skene deriveth it from (Haim) a German word, fignifying a house or dwelling, and (Suchen) that is, to feek, fearch, or pursue. So Dr. Cowell, voc. Hamfoken, who noteth also, that it is used in Scotland for the crime of him, that violently, and contrary to the King's peace, affaulteth a Man in his own House :, which is punishable equally with ravishing of a Woman. H. 6. Grithbrice and frithis= brice is a Breach of Peace, so as to take in all kinds of Disturbers thereof. H.

and Fridisbrice, which are Termes of Franchifes, which no Books I have by me give the Interpretation of. And besides any Monk of that House, who met with a Malefactor going to the Gallows in any Part of the Kingdom, could take him out of the Executioner's Hands, and give him his Pardon. Moreover, King Edgar, by this Charter, exempts this Monaftery, and the Parishes of Street, Mireling, Budicle, Shapewick, Sowy, and the feveral Chappels within the faid Parishes, to wit, those of Beckery called Little Ireland, Godeney, Mortinesey, Ferramere, Padonberge and Adredery, from the ordinary Jurisdiction of the Bishop, except fome things, with a Salvo to the Church of Rome and that of Canterbury.

38. Mr. Cressy mentions another Charter of King Edgar's to the Abbey of Glastonbury, wherein, amongst other Things, he granted, "That the Monks should always be Electors of their own Abbot, who was to be chosen out of their own Body. Insomuch that, if the youngest and lowest of all their Congregations were capable, they should not have recourse for an Abbot abroad; nor then also should any be imposed on them without their Suffrages: only he reserved to himself the Power of conferring the Crosser or Pastoral Staff on the Per"son elected. Again, that all Controversies, as

1. Cressy's Eccl. Hist. Book 32. cap. 19. pp. 875,876.

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well in Secular as Ecclefiaftical Affairs, should "be determined in the Abbot's Court. Like-"wife, that the Bishop of Wells (the Ordinary "of Somersetshire) should exercise no Juris-"diction over them to call their Priests to his "Synods, to suspend any of them from the di-"vine Office, etc. These Charters of Privi-"leges, with many other Secular Immunities, "he caused first to be confirmed in a Synod of "Bishops and Nobles affembled at London, and "afterward fent them to Rome, where they "were also confirmed by a Bull of Pope John "the thirteenth. One, if not both these Char-"ters King Edgar carried himself to Glastonbury, and, that it might be perpetually valid, he, at the Delivery of it, laid his Scepter \* upon the Altar of our Blessed Lady, together with the Charter, which Scepter was curioully made of Ivory. After which he made the fame Scepter to be cut into two Peeces, least fome fucceeding Abbats should fell it or give it away: one half whereof he left with the Abbat, and kept the other half himself. This he did in the time of Ælfhard, or, as Mr. Willis writes him, Ælfstanus, Abbat, and in the fifteenth Year of his Reign, which was in the Year of Christ 974.

39. King Egelred or (as others write him) Ethelred, King Edgar's second Son, bestowed

<sup>\*</sup> Lituum. 1. Monasticon, Vol. I. p. 17.

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upon Sigegar then Abbat fix Hydes of Land at Anstanclif, one Hyde at Sitebeorge, a Mannour at Puckle Church containing 30. Hydes of Land, and a House he bought for forty Marks of Gold in Wilton. King Edmund the fecond, firnamed Ironfide, Son to King Egelred, having been mortally wounded by the treacherous Duke Edrick A. D. 1016. bequeathed 17. Hydes of Land to this Abbey, and his Body to be buryed there; and King Canutus the Dane, about the Year 1030, went to Glastonbury, to fee the Tomb of King Edmund Ironfide, whom he used to call his Brother, and there gave 2 very rich Pall to lay on King Edmund's Tomb, embroidered with Apples of Gold and Pearls: and at the same time 3 confirmed all the Privileges that his Predecessors had granted to this Monastery. the Charter, which

Abbey of Glastonbury from King Canutus's Death to the Conquest, which happened in the Year 1066. And then I find William the Conqueror, to have maimed the Monastery in it's Possessions extremely, and to have oppress the poor Monks to the last Degree in their Liberty and Properties. He 4 seized on many of their Mannours, and bestowed them upon his Court Favourites. Amongst other Places, which I

<sup>1.</sup> Monasticon, Vol. I. p. 17. 2. Leland's Collect. Vol. II. p. 526. 3. Idem ibid. 4. Monast. Vol. I. pp. 17,18.

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find he by force took from them, he feized upon fome of their Polletions at Wilton, and gave them to Geffrey de Magna Villa; and upon one Hardingarthe Son of Acdnoth a mighty Man and great Lawyer in those Days, he bestowed the Mannouss of Mellis and Lyme, which, with other Poffessions, were recovered by the Care and Industry of the venerable ! Herlewinus. who became Abbat of Glaffenbury about 36. Years after. He likewife took from them feveral Mannours, fuch as Tintanhull and Lodaresburgho upon the latter whereof was after wards built the Priory of Montacute. Heighar tered Souldiers upon them pland being jealous of his new Subjects, he, between Eafter and Whitfortide after he came to to the & Crown carried over into Normandy with him the principal Men of the Nation, amongst which was Egelnoth, at that time Abbat of this Monafterty whom he a while after deposed !, placing one Turkine, a Cluniack Monk of Caen in Normandy, in his Room and that the list it

Az. This Turstine being a weak, but, withall, a buty, prodigal Perfon, stramefully wasted the Revenues of the Abbey, and altered several of the ancient Statutes and Customs of the House. Amongs other Things, he compelled his Monks

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N. 9. Baker's Chron. p. 24. 3. Monaft, ut supra. 4. Reyner's Apostolarus. Tract. 2. Sect. 6. p. 14. 2.

to lay afide the old Gregorian Song, used in that Monastery time out of mind, and imposed upon them a new Sort of Church Song, in vented by one William Fiscamp a Norman. He pincht them in their Dyet, and, in a Word fo tyrannized over the poor Monks, that the refused to submit to many of his Innovations Whereupon he brought in Souldiers to fubdue them, who, on a fudden and in a Rage, break ing into the Chapter-House, made the 3 poor frighted Religious fly into the Church, even to the High Altar, where they shot, not sparing to hit the Croffes, Images and Shrines; and ran one of the Monks thro the Body with Spear, as he embraced the Altar, and fo flew him. Another was flain with an Arrow, lying, as it were, hidden under the Altar. The others constrained of Necessity, defended themselves with Forms and Candlefticks of the Church fo that, although they were fore wounded, they drove the Souldiers behind the Quire, and fo it fell out, that, besides the two that were

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<sup>1.</sup> Tanner's Preface, p. 38. 2. Reyner, ut supra. 3. Stow's Chron. p. 119. 4. The Saxon Annals tell us, that three of the Monks were slain, and eighteen wounded, and that this Fray happened A.D. MLXXXIII. Præt magon pe recgean, buton i hi reotebon pride. I ha odhe ha buna bræcon hæn abune. I eobon inn. I op-rlogon rume ha munecar to beade. I mænige gepunbebon hæn inne. Tha i het blob com or ham peorobe uppon ham graban. I op ham graban on ha rlope hap pæpon opplagene to beade. I eahreteone gepunbabe. Vide Chron. Sax. ex Ed. cl. Gibsoni, p. 185. H.

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flain, there were fourteen more of the Monks wounded, and some of the Souldiers also. This matter being examined into, it was found the Abbat was only to blame, whereupon the Conqueror removed him, and fent him back to Caen into Banishment. And, to make the Abbey of Glastonbury some amends, he confirmed to them fome Lands they had at 2 Middleton, Fulbroc, Berwes, Burnington, Lyme, Blakeford and Winton, which the Monks complained to have been unjustly taken from them. However, this unworthy Abbat s got his Abbey again, after the Conqueror's Death, of his Son William Rufus, buying it of him for 500. Pound of Silver. But more of this hereafter.

42. Upon the Fray, that happened in Turfin's time, several of the Monks withdrew from their Monastery, and were charitably received 4 by some Bishops into their Palaces, where they continued till Turstin's Death, after which they returned home, and then the Abbey began again to pick up, by the prudent Management of his Successor Herlewinus, who was made Abbat in the Year 1102. This good Prelate not only purchased several of the Possessions, that had been alienated in the Conqueror's time from his Abbey, as we have already observed in our 40th. Paragraph, but

<sup>1.</sup> Stow ibid, & Reyner ut supra. 2. Monasticon, Vol. I. p. 18. 3. Stow's Chron. p. 119. 4. Ibid. like-

likewife a began to build the Church anew which at that time, through nedrus of Year standing, was again run to Decay mid to the

43. The good Precedent given by Herlew aus was exemplarily followed by the next Suc ceffor but one Heary de Blois, who being No phew to King Henry the first, and Brother to King Stephen, had great Interest at Count which he imployed in benefitting his Abbey For understanding the Mannours of Melles Uffaculum, Camelarton, Domerham, and form other Tenements in the Parithes of Siston, Alle cote and Pedewell had been formerly belong ing to his Monastery, he recovered them of his Uncle King Henry in the Year of Christ 1126 and got a 3 Confirmation of the Mannour of Offcolme from his Brother King Stephen in the Year 1136 which had been violently reft. ed from his Monks in the time of the Conwhere they continued till Turfting Dearorapp

Glastonbury from this time to the Year 1171, and then, according to Stow t, there happened a Fire, which consumed it, but, according to Leland 1 and others, the Fire did not happen till thirteen Years after, to wit, anno Domini 1184, at which time we are told by Mr. Willis,

<sup>1.</sup> Monasticon, Vol. I. p. 18. 2. Ibid. 3. Monasticon, Vol. II. p. 844. 4. Stow's Chron. p. 55. 5. Leland's Coll. Vol. II. Tom. 3. pp. 210,320. 6. Willis's View of Mitred Abbeys, being the fixth Vol. of Leland's Collect. p. 100.

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a nice Enquirer into Antiquity, that the whole Monastery, except Part of the Abbatis Lodgings and the Steeple, were confumed. Upon which Difaster King Henry the second fent one of his Chamberlains, viz. Ralph Fitz Stephen, thither, to take care of the Revenues, who began, and in a great manner finished, a new Church, and the Offices of the House And whilft Ralph Fitz Stephen was imploved there in Building, King Henry (by the Perswasion of Heraclius Patriark of Hierufalem, Baldwin Archbishop of Canterbury, Richard Bishop of Winchester, Bartholomew Bishop of Exeter, and many others of his Nobility) carefully examined and fearched into the Trith and And thority of the ancient Charters and Privileges, granted to the Abbey of Glastonbury, and find ing them to be authentick, he by a new Charter confirmed to this Monastery, whatever had bin granted to it by any of his Ancestors or Predecessors. And this is that Charter, of which we have promifed to give our Reader a Copy in our Appendix, mentioned in our 30th) to the Bihoprick of Wells' and, to dargarag

fee the Buildings of Glastonbury Abbey sinished; for they were not perfected till neer sive Years after his Death, that is to say, till in or

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nostro Appendice N. 4.

neer the Year 1193, in the Reign of his Son King Richard the First, and whilst Henry de Saliaco was Abbat there: in whose time also was found the Tombs of the famous King Arthur and his Wife Queen Guinever; of whom, and of the finding of which, we will give fome further Account hereafter, being unwilling here to interrupt the Course of our Story.

46. King Richard the first having been taken Prisoner in Germany, at his Return from the Holy Land, Henry the fixth, the then Western Emperor ', injoined Leopold Duke of Austria, who had taken the King Prisoner, That one of the Conditions for his Releasement should be, to make Savaricus (who was kin to the Emperor, and that time here in England Archdeacon of Northampton) Bilhop of Bath and Wells, and to annex the Abbatship of Glastonbury to that Bishoprick. To effect this, Henry de Saliaco, at that time Abbat of Glastonbury, was promoted to the See of Worcester, then vacant by the Death of Robert Fitz Ralph Bishop of that Place, and Savaricus was preferr'd to the Bishoprick of Wells: and, to make the matter the more easy to the King, Savaricus was content to restore to the Crown the City of Bath, which John de Villula, once Bishop of

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<sup>1.</sup> Willis's View of Mitred Abbeys, being the fixth Vol. of Leland's Collect. pp. 100,101. 2. Godwin's Bishops in Savaricus Bishop of Bath and Wells, p. 295.

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this Diocess, had 45. Years before bought of William Rufus, and to which Place he had removed his See from Wells. Matters being thus brought about, Savaricus succeeded Henry de Saliaco in the Abbey of Glastonbury, and annext it to the See of Wells, stiling himself Bishop of Glastonbury. Upon which a great Controverfy enfued, and the Monks ! elected A.D. 1199. William Pica for their Abbat; but this Election was very hotly contested, even to Excommunication. Whereupon William Pica repaired to Rome to the Pope, and died there. But Savaricus did not survive long. Nor did this Controversy end with his Death, which happened A.D. 1205. For Joceline, his Successor in the See of Wells, continued his Claim to the Abbey, which he kept on foot for above 12. Years, and then this Contention was ended by the Monks 2 parting with to the Bishoprick of Wells the Mannours of Winchomb, Pucklechurch, Blackford and Cranmer, and the Patronage of the Benefices of Winfcomb, Pucklechurch, Ashbury, Christ-Malford, Buckland and Blackford. This Agreement was made at 3 Shaftsbury, the eighth day after the Feast of St. John the Evangelift, A.D. 218. 1111

47. Fifty eight Years after this Agreement,

<sup>1.</sup> Willis's View of Mitred Abbeys, being Leland's fixth Vol. of Collectanea, p. 101. 2. Godwin's Bishops in Joceline Bishop of Bath and Wells, p. 295. 3. Willis, ut fupr. that

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that is to fay, on the eleventh Day of Septem. ber 1276. there happened a dreadful Earth. quake, that threw down St. Michael's Church upon the Torr. This Church, beyond all Difpute, was afterwards built up again, fince the Editors of the Monafticon?, in the Cut they give us of Glastonbury, fay, that the Church upon the Torr fell in King Henry the eighth's days with the Abbey. Besides, it would, certainly, be an injury to the Zeal and Piety of our devoue Ancestors, to imagin, they would not rebuild a Church, held by their Predeceffors in fo great Veneration. But I have not yet found by whom, or when it was rebuilt. And it is probable the Abbey it felf was confiderably damaged by that Earthquake, fince I find Geffrey Fromont, who became Abbat here anno 1 303. began 1 in his time the Great Hall. and made the Chapter-House to the Middle: Walter de Tanton his Successor to have made the Front of the Cheir, Walter Monington, the next Abbat but two to him, to have made the Vaule of the Choir and of the Presbitery, which he also enlarged; John Chinock, Abbat Monington's Successor, to have perfected the Great Hall and Chapter-House which had been begun by Fromont, and to have built anew the Cloyster, Dormitory and Fratery: all which

Vol. I. 3. Willis's View of Abbeys, ut supra, p. 103.

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Buildings, one would think, could scarce have run so to decay in less than 190. Years, had they not been shatter'd by the said Earthquake. Several other Alterations, Additions, Embelishments and Benefactions were made by other Abbats, which shall be mentioned in the Description I shall give of the Abbey, or else in the Catalogue of the Abbats which I shall hereafter present my Reader with. Skipping, therefore, for the present what might be said on these Matters, I shall proceed to the Dissolution of this renowned Abbey, which happened on the occasion and in the manner following.

48. King Henry the eighth having caft off the Pope's Authority, and declared himself supream Head of the Church of England, (becanse the Pope would not yield to his divorcing Queen Catharine, and marrying Anna Boulen during Queen Catharine's Life) by the Advice of Cromwell, his Vicar General of all Spiritualities under himself, either by Threats. Violence, or Tyranny, or elfe by Prefents, Promiles and Perswasions, seized upon and invaded all the Monasteries of the Kingdom, of which I would fay much more in this Place, but that a full and compleat Account may be met with of this Matter in Doctor Saunders's Schisma, Sir William Dugdale's Warwickshire, Doctor Heylin's Reformation, Doctor Tanner's Notitia Monastica, Mr. Collier's second Volume of his Ec-

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Ecclefiaftical History, and many other Authors extant. However, I must here observe, that the venerable Richard Whiting, Abbat of this Monaftery, had Courage enough to maintain his Conscience, and run the last Extremity. It seems neither Bribery nor Terror, nor any other difhonourable Motives, could prevail upon him, to furrender his Abbey. To reach him, there. fore, the Oath of Supremacy was offer'd him at Wells, which tho he refused, he was dismift and fuffer'd to go at large, and thus being upon his Return to his Monastery, and not suspecting any further Misfortune, he is faid to be feized, to be dragg'd up the Torr, and there hang'd and quarter'd, without being allowed the liberty of taking leave of his Convent, which he earnestly defired. Two of his Monks, Roger Jacob alias James, and John Thorne were there executed with him. They were charged with giving him ill Advice, and bring. ing him to fuch an obstinate Inflexibleness. We have this Account from Bishop Godwin and Mr. Collier 2. But Doctor Saunders 3 and Abbat Reyner 4 make a more Tragical Relation of this Matter. They fay, Abbat Whiting was fent for up to London, "That, upon declining "to fign a Surrender, his Papers were fearched,

<sup>1.</sup> Godwin's Annales anno 1539. 2. Collier's Eccl. History, Vol. 2. p. 164. 3. Saunders's Schifma, pp. 177,178. 4. Reyner's Apostolatus Tract. 1. pp. 224,225.

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"and a Tract against the King's Divorce found "amongst them; That, when he returned back from London, he was fo far from "the Apprehension of being there called into "Question, that he voluntarily went into the "Court at Wells, where there was some publick "Meeting upon the County Business. He of-"fer'd to take his place upon the Bench; where, "whilft he was fitting, he was, without the "least Notice given him, arraigned and con-"demned for Treason. But being suffered to "go at large, he, in his way from Wells to "Glaffenbury, had a Confessor put to him in "his Horse Litter, and was ordered to prepare "for Death. That he begg'd but a day or "two's Reprieve, for his further Preparation "to recommend himself to the Prayers of "his Religious, and to take his Leave of them, "which being absolutely denied, he was taken "out of his Litter, put upon a Sledge, and "drawn up the Torr, where he was hang'd "and quarter'd, with his two above named "Monks, John Thorne and Roger James, the one being Treasurer, and the other Under-Treasurer 2 of his Monastery. This Execution happened, according to Dr. Sanders, on the 14th. of November, but, according to Mr. 3 Collington, on the 22th. of the faid Month,

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1539.

<sup>1.</sup> Stow's Chron. p. 516. 2. Ibid. 3. Theatre of Catholick and Protestant Religion, p. 558.

1539. Shortly after the poor Monks, belong. ing to this Abbey, were turned out into the wide World to feek their Fortunes, and this rich and goodly Abbey, furpaffing in Value and Antiquity all the Abbeys in England (ex. cepting Westminster Abbey) having been the Burial Place of feveral Kings, and other Great Illustrious Persons, was by Sacrilegious Hands demolisht, infomuch, that little remains, but the Ruins, a Description whereof and the Abbey it felf we shall by and by present the Reader. I have yet met with nothing of this Abbey, from the time it was pulled down, to King Edward the fixth's Days; and fo I prefume it laid neer a dozen Years wast and desolate. But in Fuller's 'History of Abbeys I find. that it was granted by King Edward, on the fourth of June, in the fourth Year of his Reign (that is to fay, in the Year of Christ 1550.) to Edward Seymour, Duke of Somerfet, in Confideration of his Petition and the Advice of his Counsell, to support his Dignity. But he enjoyed it only one Year, feven Months, and twenty Daies, being beheaded on Tower-Hill the 24th. of January 1552. So little did this and his other Sacrileges thrive with him.

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49. Queen Mary restoring several Religious Orders to their ancient Mansions, gave the

<sup>1.</sup> Fuller's Abbeys, p. 368. 2. Dugdale's Baronage, Vol. 2. p. 367.

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Monks of Glastonbury ' fome hopes of raising again their Abbey. Some a of the Monks, placed at Westminster, the 21. of November 1556. petitioned the Lord Chamberlain to put the Queen in mind of her Promise, for erecting the Great Monastery of Glastonbury. And here they take notice, That, by her Majesty's and Cardinal Pool's Encouragement, Dr. John Fecknam, Abbat of Westminster, had procur'd a Warrant from the Lord Treasurer; That, upon the Strength of this Favour, their Friends had began to build and repair at Glastonbury, to a considerable Expence. now the Project was stopt, they defire the Grant of nothing but the House and Site. That for the rest, a few of them would endeavour to maintain themselves upon their Labour and Industry, till the Charity of good People would furnish further, and subsist a greater Number. To make their Request speed the better, they suggest their Monastery was not furrendered, and their Abbat and two inoffensive Monks illegally executed. they plead the Antiquity, and the general Regard paid to it, upon the Score of it's being begun by S. Joseph of Arimathæa, who there lay buried. As to their Petition, Mr. Collier 3 faith, he cannot find it had any Success, and

adds,

<sup>1.</sup> Collier's Eccl. History, Vol. 2. p. 398. 2. Vide Append. N. 7. 3. Collier ibid.

## 14 The History and Antiquities

adds, that it is somewhat uncertain, whether the Shortness of the Queen's Reign, or the Impracticableness of the Project made it miscarry. All I shall here add more of this Abbey is, that it was valued, the 26th of King Henry the eighth, at 13311.075.04d. per annum, according to Sir William Dugdale, but, according to the Account published in Speed, and drawn up by Mr. Burton, at 35081.135.04d. ob.q.

fonbury, to a confiderable Expence. But

the Project was stope, they delice the

ni Tanner's Notitia Monastica, p. 193.



begun by S. Joseph of Armathæa, who there by buried. As to their Perition, 2011. Collier

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of Claffonbury, the Walls of the Abbey me The Description of the Ruins of the Abbey, and of the Abbey of Gla-Ronbury Chappel and made Great C. grundon



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AM now come to the Defcription of the Abbey, which cannot be so perfect as I could wish, I having but little other Help, than Athe two Cutts, which the Editors of the Monasticon

have given us of Glastonbury in the first Volume of that great Work, and the two Curfory Views I made of the Ruins and Site of the Abbey, when I had not the least Thoughts of making my Remarks publick. In one of those Cutts they give us a Prospect of the Town, and a View of the remaining Ruins of the Abbey; and in the other they present us with the Platform, and with Reference Letters they describe the Inclosure with it's venerable Remains.

2. The Inclosure was of a Quadrangular Figure, and thut up with ftrong High Stone Walls. It contained fixty Acres in Circuit, and it stood upon a little fort of a Rife at the Foot of the Torr, which bounded it on the East. The South Side of it was bounded by a Marshy Ground, called Allar-Moor, and the West and the North Part of it was bounded by the Town Choir

of

of Glastonbury, the Walls of the Abbey making one Side of the Streets of the Town.

3. The Great Entrance into the Abbey was on the West Side, which led you unto St. Jo. feph's Chappel and the Great Church. On the North, inclining to the West, stood this Church and Chappel. South of the Church stood the Cloyster, and on the South Side of the Cloyster the Hall or great Refectory. South of the great Refectory stood the Abbat's Apartment, and West of the Abbat's Apartment the Kitchen. Where the Sacrifty and Treasury, the Chapter House, Fratry and Infirmary, the Gueft House, Library and Scriptorium, the Common Room, Eleemofynarium, and Wardrobe, the Lavatory, the King's Lodgings, the Apartment for Secular Priefts and Clerks of our Lady, the Boys Apartment and their School stood, I cannot find, there being no Sign or Mark of these Buildings now remaining, the Stones and Rubbish of these Buildings being taken away for the Benefit of a Tenant to make the best of 2. The Inclofure was of a QuadriagraB sid

4. The Figure of the Church, as one may perceive by the Remains (for there are some of the Ruins of it yet standing) was built in the Form of a Cross. The Length of the lower Part of it was sixty two Paces to the Intersection. The Head of the Cross was sixteen Paces long, and twenty eight Paces broad. The

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Choir was fifty Paces long, and the Breadth of the Church thirty Paces. To be short, the Length of the Church with St. Joseph's Chappel extended it self 200. Paces or 580. Feet, which was a greater Length (as we are told by Mr. Willis') than any Cathedral in England, excepting St. Paul's. And doubtless it was as well stored with Chappels and Altars, tho' I can recover the Names but of sive, besides the High Altar, St. Joseph's Chappel, and the Chappel in the Holy Church-yard, which we have mentioned in the 25th. Paragraph to have bin built in the Honour of St. Michael, St. Joseph of Arimathæa, and the Saints in general that rested there.

first that of St. Edgar, which stood (as I conceive) just behind the Choir. It was built but little before the Dissolution of the Abbey, being begun by <sup>2</sup> Abbat Beere, and sinished by Abbat Whiting. In the North Ally of the Choir stood St. Mary's Chappel. In the South Isle St. Andrew's. In the North Side of the Nave of the Church stood the Chappel of our Lady of Loretto, and on the South End of the Nave stood the Chappel of the Holy Sepulcher.

<sup>1.</sup> Willis's View of Mitred Abbeys, being the fixth Vol. of Leland's Collectanea, pag. 104. 2. Leland's Itinerary, Vol. 3. pag. 85.

6. Nor was this Church less famous for ap. proved and authentick Reliques, than it was for it's Stately and Magnificent Fabrick. For besides the Bodies of Saints buried in and about this Church, in the Holy Church-yard and Chappel belonging to it (of which we have fpoken in our 25th. Paragraph) there was a Number of other noted Reliques, some whereof related to both the Old and New Testament. Amongst those which related to the Old Testament, there was a Peece of Rachel's Sepulchre, some Part or Peece of Moyses's Altar whereon he powr'd Oyl, a Part of Moyfes's Rod, whereby he led the Children of Israel out of Egypt, Manna, etc. Amongst those Things, which related to our Lord and Saviour Jesus Christ and the New Testament, there were two fmall Peeces of his Cradle: fome of the Gold which the Wisemen offered when they came to adore him; fome Peeces of the Bread of those five Loaves, with which Jesus fed 5000. Men; fome of our Lord's Hair; one Thorn of the Crown of Thornes; some Peeces of his Cross and his Sepulchre. There were some Things that related to the Bleffed Virgin, as fome of her Milk, fome of her Hair, one Thread of her Garment, etc. There was a Bone of St. John Baptist's Forefinger; a small Bone of his Head; a large Bone of St. Peter the Apostle,

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<sup>1.</sup> Monasticon, Vol. I. p. 5.

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and two of his Teeth, etc. a Tooth of St. Paul and some of his Bones, etc. And besides these, a Multitude of Reliques of other Apostles, Martyrs, Confessors and Virgins, which would be too tedious for a Specimen of the History of this Abbey, (and that is all I here pretend to.) So if any one defires to be further informed of what Reliques were there, I refer him to the Monasticon ', where he will find an Inventory of eight Chapters of them. All, therefore, that I shall say more of these Reliques is: That the Editors of the Monasticon tell us 2, "They "were procured and presented to this Abbey "chiefly by these three Kings, Ethelstan, Ed-"mund Senior and St. Edgar; by these three "Dukes, Elnoth, Alphar, and Ethelstan; by "Earl Elstan; Poppa Archbishop of Treves, "Brithwold Bishop of Winchester, Britwyne "Bishop of Wells, Seaffrid Bishop of Chiche-"ster, Henry Blois Bishop of Winchester; and "by Tictan Abbat, and Eustachius Prior of "Glastonbury; and by a certain noble Matron "named Ælfwytha. All which Persons were "otherwise likewise great Benefactors to this "Monastery.

7. And it was as well furnished with ancient curious Monuments, as any Church of the Kingdom. I have recovered the Names of fix Kings and a Queen, of five Dukes, four Bishops,

<sup>1.</sup> Monasticon, Vol. I, pp. 5,6. 2. Jidem, p. 5. H 2 fixteen

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fixteen Abbats, with the three following who were buried in the 2 Chapter House, viz. Robert first Prior of Winchester and then Abbat here, William Vigor and John Chinnock, and fix other Persons of Note who lay here interr'd. For, befides King Arthur and his Queen Guinever, (of whose Tombs we are to give a further Account hereafter) there were here buried Coel the second, 3 Father to St. Hellen, and Grandfather to Constantine the Great; Kentwyn King of the West Saxons; King Edmund the first; St. Edgar, and King Edmund Ironfide. The Dukes which lay here intombed, were, + Alpher, Athelftan, Elwyn, and Humphry Stafford Duke of Devonshire. The four Bishops, whose Bones rested here, were 'Hedda, who was the third Bishop of the See of Winchester; Brithwold, who was the eighth Bishop of Wilton; Brithwyne, who was the twelfth Bishop of Wells; and Seffride, who, from being the 36th. Abbat of Glastonbury, was made the 29th. Bishop of Chichester 7. The other thirteen Abbats, which laid here interrid in the Church, were Michael de Ambresbury, Robert Pederton, John de Tanton, John de Kantia, Geffrey Fromont, Walter Taunton alias Hec, Adam Sadbury, John Braynton, Wal-

<sup>1.</sup> Vide Catalogum Abbatum. 2. Leland's Itinerary, Vol. 3. p.85. 3. Monasticon, Vol. I. p.7. 4. Iidem ibid. 5. Leland, ut sup. page 84. 6. Monast. ut sup. p.7. 7. Leland's Itinerary, Vol. 3. pp. 83,84,85. & Willis's View of Mitred Abbeys, p. 105. ter

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John Selwood and Richard Bere. The fix Perfons of Note, who lay here buried, were Hugh Monington', S. T. D. Brother to Abbat Monington, Abbat Sedbury's Father and Mother, John Bickonell, William Semar and Thomas Stowell, Knights. All that I have been able to learn more of this Church is, That it had a curious 'Clock in it, which stood on the South Side of it, made by Peter Lightfoot a Monk of this House. That there were six goodly Windows on the Top of the East Side of it; and that there were seven Great Bells in the Tower, which were the Benefaction of Adam Sadbury, whilst he was Abbat.

8. Joyning to the Church was the Sacristy or The Sa-Vestry. On which Side of the Church it stood, cristy or I cannot tell; but know it was a large Room, wherein were kept the Chalices, which were in daily use, and all the facred Vestments. It was there the Priests and their Assistants vested, and for that reason it was called the Vestry; as it was called the Sacristy, for the keeping there the Sacraria. It was full of Cupboards, and Drawers, and such like Conveniences for keeping and locking up the Holy Utensils and Church Stuff. There were in it likewise Conveniences for keeping Wine, Bread, Candles, In-

<sup>1.</sup> Leland's Itinerary, Vol. 3. p. 84. 2. Idem, p. 83. 3. Idem, p. 85. 4. Ibid.

cense, etc. and a Cistern and Towels for Priests, to wash their Hands before they went to the Altar.

9. And within the Sacrifty or neer it flood the Church Treasury; wherein were kept all the facred Reliques, which were not daily exposed, or placed in or on the several Altars; all the Jewels and Church Plate which was not daily in use; the Miters, Crosiers, Cruces Peda. rales, and, in a Word, all the Pontificalia, and richest Ornaments that belong'd to the Church. The Reliques, for the most part, were set in Silver or in Christall, and decently placed on Shelves, as were likewise the Plate Candlesticks, and the most valuable Church Stuff was kept in Presses and Wardrobes, which were made either of Iron or very strong Wainscot. Before the Reliques there was either a Rail or Bench. for People to kneel against and fay their Prayers. And here generally the Priests faid their Preparations, before they went to Mass, and their Prayers of Thanksgiving, after they had done. In this Room or in the Sacrifty, or perhaps in both, stood a Confessional for the Benefit of those, who defired to go to Confession before they went to the Altar. The Care of the Church, and the Custody of the Sacrifty and the Church Treasury, were committed to the Sacrista or Sacristan, who was one of the Obedientiarii.

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Walks or Allies round it, supported with Peers ster. or Pillars, between which were Windows, and within the Square there was a Flower Garden. The chief use of it was for the Monks to make their Processions, and to bury such of the Religious as were not the chief Superiors. For they, if I mistake not, were buried in the Church or else the Chapter-House. In the Cloyster there were Doors to the Chapter-House, Resectory, Fratery, etc. and to the serveral Stair Cases. I cannot give the Dimensions of the Cloyster, there being no Marks of it remaining, nor any Scale, to measure the Buildings by, set down in the Monasticon.

the Chapter-House, which was a large Place, Chapter-the Chapter-House, which was a large Place, House, where the Monks met for the Acknowledgement and Correction of their Faults, Spiritual Conferences, and the Determination of those Spiritual and Temporal Concerns, which required the Assent of the whole House. At the upper End of it there was an Elbow Chair for the Abbat to sit in, and about it joyning to the Wall there were Benches for the Religious to sit on. In the Chapter-House laid buried Abbat Chinnock, who sinisht it, and, if I mistake not, several of the Priors, and some of the Obedientiarii.

1. Leland's Itinerarium, Vol. 3. p. 85.

<sup>12.</sup> The

The Great Hall or Refectory was a Room, wherein all the profest Monks eat daily together. There were in it feven long Tables. about which joyning to the Wall, there were Benches for the Monks to fit on. The Table at the upper End was for the Abbat, (when he dined with his Community) the Priors, and the other Heads of the House. The two next Tables were for those Religious which were Priests. The two next were for such as were in Orders, but were not Priefts; and fuch as defigned to enter into Holy Orders. One of the two lower Tables, that is to fay, the lower Table on the right hand of the Abbat, was likewise for such as were to take Orders. that the other two middle Tables could not hold: and the lower Table on the left hand of the Abbat was for the Lay Brothers. In some convenient Place of the Refectory there was a Pulpit with a Desk, wherein one of the Religious, at the Election and Appointment of the Abbat, or other Prefiding Superior, daily read some Part of the Old and New Testament at Dinner and Supper time. The Editors of the Monasticon in one of their Cutts ' give us the Situation and the imperfect Dimensions of it, and shew, that it stood on the South Side of the Cloyster, and tell us, that it was 22. Paces broad, and 80. Foot high. Some part of

1. Monasticon, Vol. I. p. 3.

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13. There belonged three Offices to the Refectory, a little Lavatory, a Buttery, and the Cellar. The little Lavatory was the Place where the Monks washed their Hands before Meals. This Room had a Ciftern in it with Water. Ambrys, and Presses of through carved Work. to give Air to the Towels which were there kept. The Buttery, or, as others call it, the Pantry, was a Place, wherein was kept the Table Linnen, Salt Sellers, and Mazers, that is to fay, Drinking Cups, which were, I prefume, of Silver, because in some Benedictin Abbeys beyond Seas the Monks Drinking Cups are of Silver. They held about a Pint, and each Monk had his Mazer placed before him in the Refectory clean washt and filled. These and the like Necessaries were kept in Cupboards, called

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<sup>1.</sup> Here the Author prefumes the Monks of Glastonbury's Drinking Cups were of Silver, because the Monks Drinking Cups in some Benedictin Abbeys are so now. But we must not argue from the present Customs to those of Antiquity. I should rather think they were (at least very often) Wooden Cans, such as I find mentioned in an old Inventory, taken in Edw. the third's time, of the Priory of Poghley in Berks, which Priory consisted of Canons Regular of the Order of St. Augustine. The said Inventory is a great Curiosity, and for that reason I shall annex it, in the Appendix, at the same time prefixing another Evidence relating to that Priory, as they were both transcribed by me from the Originals communicated to me by my very ingenious Friend, the Honourable Benedict Leonard Calvert, Esq. H.

in those Days Ambrys, which were made of through carved Work to let in Air, to the End that all things, therein locked up, might be kept sweet. The Cellar was the Place where the Wine, Beer and Ale that was spent in the Community, was constantly kept. The Charge of the Great Hall, and these three Offices belonging to it, was committed to the Cellararius, who was another of the Obedientiarii.

The Fra-

14. In which of the Allies of the Cloyfter stood the Fratery, I cannot tell, but am fure it stood in one of them, and that it was an Apartment for the Novices. In it were feveral Of. fices, separate and diffinct from the Main and Principal Offices of the Abbey: amongst others a Refectory, Common Room, Lavatory and Dormitory. It was built by Abbat . Chinnock. about fix or feven fcore Years before the Diffolution of Monasteries, and was govern'd by one of the Priors, who was also Master of the Novices. Thefe were the Principal Offices and Apartments in the Cloyster; but, perhaps, there were more. Yet not being certain, whether there were or were not, I shall go up Stairs, and furvey the Gallery, which (if this Abbey was built as fome other topping Abbeys abroad of the Benedictin Order are, as I presume it was) flood one Pair of Stairs high, and was directly over the Cloyster, and in it was the Lib

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<sup>1.</sup> Leland's Itinerarium, Vol. 3. p. 85.

brary, the Lavatory, the Wardrobe, the Common House, and the Common Treasury.

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Is. The Library was the Place, where the The Li-Books of the Abbey were kept. How very nu-brary. merous and full it was of choice and valuable Books, may be guest at by what the learned Leland reports of it, who faw it in Abbat Whiting's time, which could not be above fixteen Years before the Abbey was diffolv'd. He fays, "That he was no fooner got over the Thresh-"old of the Library, vix certe limen intraveram, "cum antiquissimorum librorum vel solus conspectus " religionem, nescio an stuporem, animo incuteret "meo, eaque de caussa pedem paululum sistebam. " Deinde, Salutato loci Numine, per dies aliquot "omnes forulos curiosissime excussi. Inter vero ex-"cutiendum, præter alia multa admirandæ vetustatis "exemplaria, reperi fragmentum historia à Mel-"chino scripta, etc. but that he was struck with "Devotion and Aftonishment at the very fight "of so many Sacred Remains of Antiquity: "That he believed this Library had scarce it's "equal in all Brittany: That he spent some "days in most nicely examining the Shelves, "and in turning over the wonderfull Peeces "he there met with, and that, in ramaging, "he had found, among other Books, a broken "Peece of History, written by Melchinus an

<sup>1.</sup> Mr. Hearne's Præliminary Observations to Willis's View of Mitred Abbeys, pp. 87, 88.

"Avalonian, who writ about the Year of our Redemption 560. And no wonder it was so well furnished with Books, since there belonged

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to it a Scriptorium.

16. The Scriptorium was a Place adjoyning to the Library, where there were feveral Monks constantly employ'd in composing and tranfcribing good Books for the use of the Library. Though they wrote Missals, Breviaries, Antiphonalia, and other Books used in Divine Service, and the Leiger Books; yet, generally, they were upon other Works, (viz.) Fathers, Classicks, Histories, etc. Doctor Tanner brings this Abbey of Glastonbury for an Instance of the care the Monks in general took, to encrease the Number of good Books. He gives us a Catalogue of upwards of fifty Volumes, which were transcribed in one fingle Abbat's time, which, for my Reader's further Satisfaction, I shall insert in my 3 Appendix. And it is highly probable, there belonged to the Library a Cabinet of Coins, Medals, Pretious Stones, and the like Curiofities, fuch fort of Cabinets being frequently found in Libraries belonging to Abbeys beyond Seas. If there was one, it was committed to the care of the Librarian, as were also the Library and Scripto-Tium.

<sup>1.</sup> Pits de illustribus Angliæ Scriptoribus, Æt.6.N.50. 2. Tanner's Presace, pp. 69,70. 3. Vide Append. N. 8.

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Monks washt their Hands and Faces, and therefore in this Room there was a great Cistern or
Conduit, with several Cocks, which was always
supplyed with Water by the Camerarius, as he saw
occasion, who did also provide them with Towels, which were shut up in Ambrys or Presses
of through carved Work, to let in the Air.
Joining to the Lavatory was the Shaving
Room.

the Monks Cloathing and Bedding were kept, and in this Office were the Taylery, where there were Taylers constantly employ'd in making and mending of Habits. This Apartment and the Lavatory were under the care of the Camerarius.

mon Room, was a Place where a Fire was kept House. all the Winter, for the Monks to come and warm themselves at, being allowed no Fire but that only; except the Masters and Officers of the House, who had their several Fires.

where the ready Money, the Charters, Regi-Common Treasury. Iters, Leiger Books, Evidences, and Accounts of the Abbey were kept in strong Chests and Presses of Iron, and where Neighbouring Gentlemen (if they pleased) placed by the Abbat's Favour their Deeds or Writings, for better Security.

curity. This Place, I prefume, had not fo much as a Peg of Wood in it, but was all built of Stone to prevent Fire; and was carefully plaister'd up, in every Chink and Corner, to prevent Rats and Mice getting in. I fav I presume it was so built, because the Treasury of the Abbey of Laycock, which is in the Neigh. bourhood of Glastonbury, and which is yet standing, is thus carefully built. The Care of the Treasury was committed to the Treasurer, who had, for his Affistance, another Monk under him, called the Under-Treasurer. The last who bore these Offices were I John Thorne and Roger James, the two Monks which were executed with Abbat Whiting on the Torr, for denying K. Henry the eighth's Supremacy.

The Dor- 21. And now I shall lead my Reader up another Pair of Stairs, and furvey the Dorter or Dormitory, which was the Place where the Monks lodged and had their Chambers, It was built over the Cloyfter and Gallery, and had Allys quite round it. In the Allys were Doors to each Chamber. Every Monk had his Chamber to himself, which was close Wainfcotted but fmall. In each Chamber there was a Window, by reason of the Partition between Chamber and Chamber, but no Chimney. In each Chamber there was a narrow Bedftead, big enough to hold one Person and no more. Up-

<sup>1.</sup> Stow's Chronicle, p. 576.

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on the Straw Bed there was a Flock Bed, commonly called a \* Matrefs, a \* course Blanket, a \* Rug and a \* Bolfter of Straw of Flocks. By the Bedfide there was a Priez Dieu or Desk to kneel at, with a Crucifix upon it; another Desk and Table, with Shelves and Drawers for Books and Paper, and a Chair at each End of the Dortoir Allys, and likewise in the Middle of each Dortoir there were Creffets or Lanthorns wrought in Stone, with Lamps in them, to give Light to the Monks, when they rofe in the Night to their Mattens, or on other necesfary Occasions. Dr. Saunders and Father Reyner ' fay, there were one hundred Religious more or less within this House at the Time of it's Suppression, from whence I prefume there must have been, at least, two Dormitories, to contain Cells enough for fo numerous a Community. For I cannot conceive, how there could be above 48. Cells in a Dormitory. The Dortoir or Dormitory was under the Care of the Camerarius.

22. The Infirmary was an Apartment for the The Infir-Sick, and therefore as foon as any of the Reli-mary. gious fickned, they were conveyed hither, where they had Fire and all other Conveniences that can possibly be imagined, aswell for this as the

<sup>\*\*\*\*</sup> Matta, fagum, lana, capitale. Vide Reg. Sancti Benedicti, cap. 55. 1. Saunders de Schismate, p. 176. 2. Apostolat. Tract. other

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other World: St. Benedict in his Rule ex. pressly commanding his Children, above all things, to take care of the Sick, and that they should serve the Sick, as they would serve Christ himself. There belonged to this Apartment a Chappel, feveral Chambers with Furniture fit for fick People, a separate Common Room, a separate Kitchen, the Dead Man's Chamber, which was the Place where the Dead were carried, as foon as in Decency they could be removed out of their Beds, where the Corps laid, till it was wash't, cleans'd and clothed in the Habit, that it might be conveyed to the Church to be exposed and interred. Whether there were any Apothecary's Shop and a Phyfick Garden belonging to this Infirmary, I cannot fay. But 'tis highly probable there were; fince I have feen fuch Conveniences in Monasteries of far less account than this of Glastonbury was, from whence the Neighbourhood, particularly the poor fort of People, have their Drugs and Medicines gratis. This Apartment was under the Care of the Infirmarius, who had a Cook and other handy Servants under him, to affift him in the due Execution of his ire and all other Conve Office.

23. I flattered my felf, that I should give a pretty good Description of the Abbat's Apart-

<sup>1.</sup> Infirmorum ante omnia & super omnia cura adhibenda est, su sicul revera Christo, ita eis serviatur. Reg. Sancti Benedicti, cap. 36.

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ment, but not measuring it when I was upon the Spot, I find it will be also imperfect. For the Notion I have of it's Dimensions does not agree with the Platform we have of it in the Monasticon. However, what I shall say of it, I hope will be sufficient for the Reader to form an Idea of it, though I do not give him it's Dimensions. Some Part of it was standing, when I went first to Glastonbury in September 1712 but a little while after it was taken down. and the best of the Materials imployed in Building a little neat new House on the South West Side of the Inclosure: It stood, as I have already observed, South of the Great Hall, and the main of the Building ran North and South. The Front of it was towards the West, and was built almost in the Form of a Great Roman E, only at the North and South End of it, it jutted out some Yards at each End. It was only three Stories high, and, as near as I can remember, had ten large Stone Windows on each Floor in the Front. To come into this Apartment you mounted half a dozen or more large handsome Stone Steps, which let you in to several Stately Rooms, which, for the most part, were all wainscotted with Oak, the Cielings aswell as the Sides of the Rooms. In divers Pannels of the Wainfcot (particularly in the Cielings and over the Chimneys) there were neatly carved the Arms of England, quarterly France K

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France and England, and the Coat of Arms of the Abbey, which was Vert, a Cross Bottone Argent, in the first Quarter, our Blessed Lady, with our Saviour in her right Arm and a Scepter in her left, all Or, being the Coat of Arms, that was born ' by our famous Brittill King Arthur, who, in all likelyhood, honoured this Abbey so far, as to bestow this Coat upon them. But to return to the Apartment. Up one Pair of Stairs, at the South Eastern End of this Building, stood, as I was told, the Abbat's Bedchamber. It was, as neer as I can guess. about eighteen foot in Length, and about fourteen in Breadth. It had in it an old Bedstead. without Tefter or Posts, was boarded at Bottom, and had a Board nailed shelving at the Head. This Bedstead, according to the Tradition of the Place, was the fame that Abbat Whiting laid on, and I was defired to observe it as a Curiofity. This Apartment was much out of Repair, when I faw it. It rained in in many Places, by the Roof's being faulty in many Places. Several Pannels of the Wainfcot were shattered. The Windows were much broken, and some of them were unglazed. I inquired how it came to lay so neglected, and was anfwered, That it laid for some Years empty, no body caring to live there, it having been obferved, that never any body, that had dwelt

<sup>1.</sup> Speed's Chron. ch.9. N. 2. & ch. 12. pp. 269. etc. there,

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there, had ever thrived. Nay, I was then and there told, That the Inclosure there had never continued in one Family thirty Years together, since the Abbey was dissolved. To this Apartment belonged a Garden, and two Stables, one for the Abbat's Saddle Naggs and Geldings, and the other for Mules and Horses for his Horse Litter.

24. I can scarce form to my self an Idea of The the King's Lodgings. Leland affures us there King's was here such an Apartment, but does not tell ings us, whether it was part of the Guest House, or a distinct Building from it. And all that I know more of it is, "That King Edward the "first and his Consort 2 Queen Elianor, with "their Retinues, came hither in April 1278. "and were here conveniently lodged during "their Aboad, and were here magnificently "entertained at the Expence of the Abbey.

25. The Guest House was an Apartment for The the Entertainment of Strangers, and Reception Guest House. of Travellers: Here all Persons from the Prince to the Peasant 3 were entertained according to their Rank and Quality, and none were browbeaten or commanded to depart, if they were orderly and of good Behaviour. They were obliged to this Hospitality by the 53. Chapter

<sup>1.</sup> Itinerary, Vol. 3. p.85. 2. Leland's Collect. Vol.5. p. 56.
3. See the Description of the Guest Hall in Davyes's Rites and Monuments of Durham, p. 139.

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of their Rule, where they are commanded to receive all Comers as they would receive Christ himself, who hereafter will fav. I man a stranger, and you took me in. The manner how Comers thither were to be received, is described at large in that Chapter, as much whereof, as relates to this Matter, I shall transcribe in my Appendix 2, where I refer my Reader, in case he defires further Satisfaction, being unwilling here to make an unnedessary Digression. To go forward, therefore, with the Subject I am about, there was in this Apartment a Noble Hall; several good Lodging Rooms very clean kept and well furnish't, that they might not be unpleasant to the Guefts; a Cellar well stored with Wine and Beer; a Stable furnish't with good Hay and Provender; and, in a Word, there were here all the Conveniencies, that might be met with in an Inn (nay I may fay in a Nobleman or Gentleman's House) and all to be had gratis. For this reason, I shall here observe from Mr. Aubry 3, "There were no Alehouses, "nor yet Inns, before the Reformation, but "upon Great Roads. For when they (the Peo-"ple) had a mind to drink (continues that Au-"thor) they went to the Frieries, and when "they travelled, they had Entertainment at Re-"ligious Houses for three days, if occasions so

<sup>1.</sup> Matt. 25 v. 35. 2. Vide Append. N. 9. 3. Aubry's Introduction to N. Wiltshire, printed in Miscellanies, pp. 30, 31.

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"required. This Apartment was committed to the Hafpitalarius who had under him a Butler, Grooms and other proper Servants to help him in the Execution of his Office.

26. The Eleemosynarium or Almonry was a Eleemosy Place, where the Alms of the Abbey were dif narium, tributed. Here not only the Poor of Glaffens bury, but even all the Poor of the Neighbourhood found Relief. "For whilft Monafteries "food (we are told by Sir William Dugdale") "there was no Act for the Relief of the Poor, "fo amply did those Houses give Succour to "them in Want, whereas in the next Age (viz.) " A.D. 1596. 39th. of Elizabeth, no less than "eleven Bills were brought into the House of and od T "Commons for that purpose. To distribute these Alms, there was always a grave Monk called Eleemofynarius or Almoner, whose Bufiness it was likewife to make an Inquiry after the fick, feeble, ancient and disabled Persons in the Neighbourhood, and fuch as were ashamed to beg, whom he bountifully relieved, as well as those who came to the Almonry. The Almoner, if I miltake not, was Overfeer also of the Hospital of the Pilgrims, and had likewise an Inspection of the Hospital of the Poor Women, which was founded by Abbat Beere, of both which I defign to fay fomething more, when I

come

<sup>1.</sup> Warwickshire, pag. 803. 2. Reyner's Appendix Scrip. 84. cap. 9. p. 238.

For (as I conceive) they flood in the Town, and not in the Inclosure of the Abbey.

The Secular Priests Apartment.

78

area, to fay Mass daily for the Intention of the Founder at some Chappel or Altar in the Church, particularly at the Chappel of our Lady. All that I know more of it is, that it was built by Abbat Beere: that these Priests there lived under Regular Discipline, and were subject to the Abbat, who provided them with all necessary Conveniencies.

The Boys Apartment.

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28. The Boys Apartment was a kind of Seminary for Youth to be taught their Christian Doctrine, Musick and Grammar Learning, by which means they became sit for the University. What Number there were of them I cannot tell, but find they served in the Church as Choristers, and were here found with all Necessaries gratic. There belonged to this Apartment a School, Dormitory, Hall, etc. The Care of these Boys and their Apartment was committed to one of the Monks, who was their Master, who had a Cell in their Dortoir, and laid constantly there to keep them in Order.

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<sup>1.</sup> Leland's Itinerary, Vol. 3. p. 85. 2. Reyner's Appendix Scrip, 84. cap. 22. pp. 247, 248.

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Orling

29. I am now come to the Kitchen, which is the only entire Building that remains. By it one may give a guess, what a stately Abbey it was before it's Overthrow. It is all built of Stone, and hath not fo much as a Peg of Wood about it, for it's better Security from Fire. The Outfide of it, as it appears by the Cut in the Monasticon, is a four Square, and the Inside of it is drawn into an eight Square Figure. There are in it four Fire Hearths. Each Hearth is about 16. foot long, and faces each other. I call them Hearths, because Dr. Plot, in his Letter. to Bilhop Fell of his defigned Journey thro England and Wales, printed at the End of Leland's Itinerary, Vol. 2d. fays, this Kitchen is without any Chimney. I suppose Dr. Plot's Meaning is, that these Hearths, having no Tunnels to let out the Smoke, cannot be accounted Chimneys; and which way the Smoke of these Hearths was conveyed away, I could not be informed. The Infide of this Kitchen is 20. Foot high to the Roof, which runs up in a Figure of eight Triangles, equal and equilateral, on the Top whereof there is a Sort of Lanthorn, not unlike those we have now in the Colledges of Oxford, or Inns of Court, to which Lanthorn, I conceive, by fome means or other, the Smoke of the four Hearths was conveyed. On the East and South are two great Doors, and

<sup>1.</sup> See the Cut in the Monasticon, Vol. I.

in the Squares opposite to these Doors there are two large Windows, if I remember well. There remains no Sign of any Dreffer or Pave. ment, and it is at present made use of for a Barn. My Landlord told me this Kitchen was built by Abbat Whiting, and I presume he is in the right of it, fince I find nothing to the contrary. Every Monk of the House ferved a Week in the Kitchen, as it came to his Turn, unless he was in a Post, wherein he could be more ferviceable to the Community, or was prevented by Sickness. This St. Bennet injoyned his Children, to the end they might all of them have an opportunity of Affifting and Serving each other. He was called Dispenser, and his Business was to appoint what Dyet was to be dreft, to carve the Portions for the Community, and to book down the Papers and Bills that related to his Office. He had under him the Coquis and Subcoquis, and they under them, Porters to bring in Fuel, Garden-ftuff, etc. Turnspit Boys, there being no Jacks in those Days. He also was obliged at the End of the Week to fee the Towels, Dreffer 2 Cloths, and the rest of the Kitchen Linnen clean washt, and all the Potts, Kettles, Pans and the rest of the Kitchen Veffels clean fooured, that he might deliver them up in that Order to the Cellar arius,

<sup>1.</sup> Vide Regulam Sancti Benedicti, cap. 35. 2. Reg. Sancti Benedicti, cap. codem. who

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who redelivered them the next Morning to the next Dispenser that succeeded. I have no more to add of the Inclosure; but to tell the Reader, That the Remainder of the Ground, which was not built upon, was taken up in Yards, Courts and Gardens.

30. Having given a Sketch of the History of this Abbey and described a Monastery fo. that a Man may frame an idea of what this House was before it's Suppression: I shall now give my Reader a Lift of some of the great Men, that have been here trained up. In my Historical Notes I have mentioned feveral Canonized Saints, and by and by I defign to give a Catalogue of all the Abbats. So here I that! only mention Archbishops and Bishops, who have been drawn out of this Monastery to govern the Church of God, in which Lift will be found several other Canonized Saints. It hath given to the Metropolitical Church of Canterbury feven Anchbishops; viz. St. Brithwald, who was a Monk of this House, (and, as many will have it, Abbat) and hence made Archbishop of Canterbury. Achelmus, from being a Monk here, became the first Bishop of Wells, and was thence translated to Canterbury. St. Dunstan, from being a Monk and Abbat of this House, was first made Bishop of Worcester, then Bishop of London, and lastly Archbishop

I. Monathicon, Vol. I. p. 8.

of Canterbury. Ethelgarus, from being a Monk of this House, became first Abbat of Hyde. then Bishop of Chichester, and thence trans. lated to Canterbury. Sigericus, from being a Monk here, was first made Bishop of Wells. and thence translated to Canterbury. St. Elphegus, from being a Monk here, was made Prior of Bath, then Bishop of Winchester, then Archbishop of Canterbury, and lastly Martyr'd at Greenwich, April the 19th, 1012. And St. Elnothus, or Agelnothus, who, from being a Monk of this House, as we are affured by the Editors of the Monasticon and the English Martyrologe, became Archbishop of Canterbury in King Canutus's Days, that is to fav. Anno Dom. 1020. though ? Godwin and his Followers allow not this Prelate to be a Monk. but fay he was Dean of Christ Church in Canterbury, when he was made Archbishop of that See of hour O Assisting or salt on

31. To these Archbishops the Editors of the Monasticon add 21. Bishops, to wit, Gaufridus a Bishop and a Monk here, who died A. D. 782. Ethelwynus, who died the same Year; Wibertus, who died in the Year 800. Wigthegue, a Bishop and Monk here, who died in the Year 836. Alstanus, who died in 842. Tumbertus, who died anno 866. Daniel, who

<sup>1.</sup> Vide Martyrolog. Oct. 30. 2. Godwin's Bishops in Canterbury. 3. Monasticon, Vol. I. pp. 8,9.

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died in 956. Effricus, who died in 988. And, in the time of King Edgar Sigegarus Bishop of Wells: Brithelmus Bithop of Wells: Alfwoldus Bishop of Crediton; Sigefridus Bishop of Norwich; St. Ethelwold first a Monk here, then Abbat of Abbington in Berks, and thence made Bishop of Winchester; Williams, Ælfstanus, Egelricus, Kenwaldus, Elmerus, Levingus, Brithwius, Britwaldus: all which of Monks of this House became Bishops of Sees, or else Suffragan Bishops in divers Places of England: and there are some besides these that have escaped the diligent Search of those two famous Antiquaries. The enfuing Catalogue of Abbats affords us four, not mentioned by these two Gentlemen, who of Abbats of this Monastery became Bishops, namely 'Merwith Bishop of Wells, Henry de Blois Bishop of Winchester, Savaricus Bishop of Glastonbury, and Henry de Saliaco Bishop of Worcester. Many of these great Bishops have done great Service to the Church by their Writings. Amongst others 2 St. Brithwold, St. Dunstan, St. Agelnoth, etc. but for want of Books I cannot be particular. Could I come to a Sight of their Registers (as, I find by 3 Doctor Tanner, there are five of them still exstant,) I am perswaded, I could

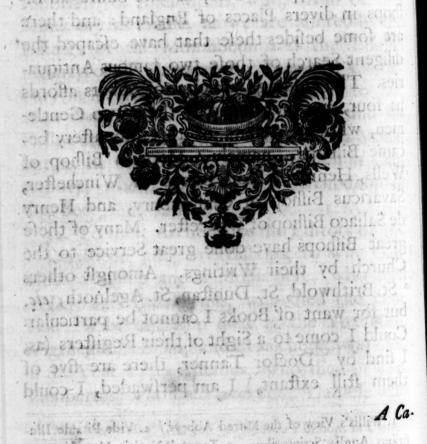
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<sup>1.</sup> Willis's View of the Mitred Abbeys. 2. Vide Pits de Illustribus Angliæ Scriptoribus. 3. Tanner's Notitia Monastica, pp. 193, 194.

The History and Antiquities

enlarge much upon this Subject. Skipping therefore, for want of Materials, what might be added further on this Matter, I shall only transcribe the Catalogue of the Abbats of Glastonbury out of Mr. Browne Willis's View of the Mitted Abbeys, adding here and there a Marginal Note, as I find Occasion.

Prisvaldus: all which of Monks of this House became Bilhops of Sees, or else Suffragad Bi-,



house Anglia: Scriptoributes a Tanner's Noticia Monalities, pp.

A Catalogue of the Abbats of Glastonbury, drawn exactly out of Browne Willis Esquire's, View of Mitred Abbeys, with a few Marginal Notes tomake what I have collected of this Abbey something more cleer and intelligible.

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> T. Patrick, who is faid to have founded this Place anno 425. is reputed the first Abbat. Our Writers

mention him to have lived here as an Hermit 39. Years, and to have converted the Irish anno 433. Sir James Ware tells us, in his Antiquities of Ireland, that he was the first Bishop of Armagh.

Since Authors differ as to the time of Saint Patrick's coming hither, the Editors of the Monasticon, page 11. faying it was in the Year 533. or beginning of the Year and Creffy lays, he retired not hither till the Year 439. I have chosen

rather to follow Creffy's Opinion in the 15th. Paragraph of my Historical Part, than any other Authors, because Cressy was a Monk of the same Order that the Monks of this House were formerly of; and for that reason, I presume, made it more his Bufiness, and perhaps had better means, to inform himself of this Matter, than any other.

2. St. Benignus his Scholar is reckoned the immediate Successor of St. Patrick at Armagh,

as well as here.

- Att.

3. Worget,

Creffy spells him, p. 299. Worgrez, and Broughton, p. 602. Morgret. But he is the lame Abbat here mentioned by Mr.

3. Worget, or Wargret, occurrs next in William of Malmesbury's Catalogue. His Name is mentioned in a Charter anno 601.

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Willis. I have spelt his Name, as Cressy and Broughton spell it, in the 22d. Paragraph of my Historical Part, Mr. Willis's Cata. logue not falling into my hand, till after I had written it.

4. Lademund occurrs next, and after him

5. Bregoretd, or Beorgret, who was the last Brittish Abbat. The next we meet with is

He is spelt. the Popish Authors Brithwald, and is a Canonized Saint amongst them, his Festival being in their Kalendar upon the ninth of January. He is the same Perfon that is mentioned in the 30th Paragraph of our Description of the Abbey.

6. Bearthwald, or Butwold, who was the first Saxon Abbat. Leland and others suppose, he was made Abbat of Reculver by Theodore Archbishop of Canterbury. He was made Archbishop of Canterbury either in the Year 691. or elfe in 692.

7. Hengisel is mentioned in the Monasticon to have been made Abbat anno 678. and to have continued nine Years. After him

8. Hemgislus, or Hemgistus, occurrs as a different Abbat, who was living anno 704. and was fucceeded by

> 9. Berwald, whose Successor in the Year 712. Was

10. Albeorth, Aldebeorth, or Albert. He was fucceeded anno 719. by a. Worget,

II. Æth-

Hi. Æthfride, or Echfrid, who continued Abbat ten Years, and was succeeded anno 729. by

12. Cengillus, called by others Cengillus, whole Successorida reve even arrangemis to a

13. Cumbertus, called in the Monasticon Tumbertus, occurrs Abbat anno 745. and is faid to have prefided here nine Years. He died about the Year 754. and was succeeded by

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15. Guban, who was made Abbat anno 760. Upon whose Death and Death and Death

16. Waldon was elected Abbat, and fate here 22. Years, as his Successor

17. Beadwlf did fix Years. The next that I meet with is sometimes of animal

18. Cuman, who continued Abbat only two Years, tho' according to some Accounts eleven. He was fucceeded anno 811. by 19. Mucan; after whom

20. Guthlac, or Cutlac, occurrs Abbat anno 824. He kept his Preferment till the time of his Death, which happened anno 840. and he was then fucceeded by

21. Elmund, or Edmund, of whom I find mention in the Year 851. But I am not certain when he died.

22. Hereferth occurrs next. He is faid to have continued Abbat fourteen Years, and was fucceeded by the the better and transflined our national

23. Styward about the Year 891.

24. Ald-

24. Aldhunus (called Athelmus in the Mona. sticon, and by others Adelmus) was the next Ab bat, tho' Mr. Wharton questions, whether either he or Sigegarus were ever Abbats of Glaston. bury. He is faid to be Uncle to St. Dunftan.

He is the same Pre- Anno 905. he was the first Bishop late, that we have of Wells, from whence he was prementioned in the 30th. Paragraph of ferr'd to the Archbishoprick of Canour Description of terbury of monw in the month the Abbey.

> 25. Ælfric is placed next in the Catalogue; but when he was made Abbat appears not.

According to Capgrave, quoted by Creffy, p. 838. St. Dunstan was not made Abbat of this Monastery, till about the Year 942. being promoted to that Post by King Edmundahe Son of Elder, who came not to the Crown till the Year 940. as appears by Speed. Isaackson; and other Chronologers;

26. St. Dunstan about the Year 936. was made Abbat, and continuing so 22. Years, was first made Bithop of Worcester, afterwards of London, and at length Archbishop of Canterbury. During his being Abbat he was banished for some time by King Edwyn, and one Elfius, who King Edward the is called Pseudo-Abbat, was placed in his flead. This Elfius occurrs Abbat anno 956. the 21. of St. Dunftan, but was displaced the next Year on St. Dunftan's Return.

for which reason I say in the 33d. Paragraph of my Historical Part, that he was made Abbat in or about the Year 942. Speed, Baker, and other Historians fay, King Edwyn not only sent Sr. Dunstan into Banishment, but turned out of his Abbey all his Monks, placing in their flead married Clergy, as I have observed

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above in the 35, and 36. Paragraphs of my Historical Part. And I am the rather inclined to believe King Edwyn did fo, because he was incenfed to the last degree against St. Dunstan, and hated the Monks: And in that Reign I find many Monasteries (amongst others, those of Winchester and Worcester) filled up with married Clergy, of which, perhaps, this Pseudo-Abbat Elsius became chief Superior.

27. Egelwardus is mentioned as Abbat anno 963, and again anno 965. in a Charter of King ried him, amongh boung reltored Edgar's, after whom

28. Ælfstanus occurrs Abbat anno 966. whose Successor

29. Sigegarus (who is faid to prefide here 28. Years) occurrs Abbat anno 985. He was, according to fome, Authors, made Bishop of Bath and Wells, and died anno 995. He was fucceeded as Abbat of Glastonbury by

30. Berred, or Beorthred, anno 993. who enjoying this Office at least fixteen Years, was fucceeded by

31. Brithwinus, called in some Authors Merewint, or Merethwith, who, after he had govern'd this Monastery ten Years, was made Bishop of Wells, and was fucceeded at Glastonbury by

According to Ilaackson, Brithwings and Merewint are two different Perfons. They were both of them, acbus mid or gnibrosand died anno 1120, after whom inc-

Godwin, Bishops of Wells. Brithwine was only Bishop thirteen Days, as we are told by Godwin in his Catalogue of the Bishops of Wells, and fitting there so little a time, makes Mr. Willis, perhaps, take them to be but one Person.

32. Ail-

in A 132. Ailwardus, or Egelward, anno 1027. He continued Abbat 26. Years, and then

This Abbar Egelnoth was effected one of the Principal Men in the Nation, at the time of the Norman Conquest, and therefore the Conqueror carried him, amongst others, over with him into Normandy

33. Ailnothus, or Egelnoth, fucceeded anno 1053. He was the last Saxon Abbat, and is said to have govern'd 29. Years, tho the Saxon Chronicle mentions his Deposition anno 1077. and says nothing of his being restored again.

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him into Normandy, and depoted him of his Abbatship, as we have observed in the 40th. Paragraph of our Historical Part.

Others write him Thurstan. The Disorders he commisted, whilst he was Abbat, we have set down in the 4r. Paragraph of our

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34. Turstinus succeeded anno 1083. Great Complaints were made against him by his Monks. However, he continued Abbat 19. Years, and expended great Summs, as his Successor

Historical Part. I have no Author by me, but Mr. Willis, which fays, this Thurstan made any amends to the Abbey of Glaston-bury. But to be sure Mr. Willis hath, otherwise he would not report, that this Abbat expended there great Summs on his Abbey, as all agree his Successor did.

35. Herlewinus likewise did in new building his Church. This Herlewinus governed also 19.

Years, and died anno 1120. after whom succeeded

Canterbury; but he being made Bishop of Chichester,

37. Henry

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phen, was made Abbat of this Place, which he held (with the Bishoprick of Winchester, to which three Years after he was promoted annous 1129.) for the space of 4 r. Years. He died anno 1171. and lyes buried in Ivingho Church in the County of Bucks, in which Parish he founded a Nunnery, the Mannour thereof belonging to the See of Winchester, and was succeeded the same Year by

38. Robert Prior of Winchester, a Person of eminent Vertues, very charitable to the Poor, and a confiderable Benefactor to the Abbey, who having prefided feven Years, died anno 1178. on the fourth of the Calends of May, 28. April. and was buried in the South Part of the Chapter-House. After his Death there was no Abbat elected all the Reign of Henry the second, but this Abbey was in the King's Hands under Custody first of Peter de Marcy, a Monk of Cluny, who died anno 1184. in which Year the whole Monastery, except Part of the Abbat's Lodgings and the Steeple, was confumed by Fire, After which the King fent one of his Chamberlains, Ralph Fitz-Stephen, to take care of the Revenues of the Abbey, who began, and in great part finished, a new Church and the Offices of the House, which were perfected by

fome Authors H. de Juliaco, and in others
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Henry Swanfey, who was made Abbat in the Year 1189. being the first Year of the Reign of King Richardothe first. In his time the Tomb of the famous King Arthur was found in the Cemitery, and by the care of this Abbat (tho others, with less Probability, fay twas done in the time of his Predeceffor Henry de Blois) it was translated into the Abbey Church. and a noble Monument was erected to his Memory, on which were certain Verses fixed. whereof this Abbat is reported to have been the Author. However this begit is certain he govern'd not long. For being anno 1793. made Bishop of Worcester, to the Intent that Savaricus Bishop of Wells might be his Succeffor, and annex this Abbey to his See, the faid

and did annex the fame to Wells for some time, and stiled himself Bishop of Glastonbury. Upon which a great Controversy ensued, and the Monks anno 11199. elected me beile only and the

Election was very hotly contested, even to Excommunication. Whereupon William Pica repaired to Rome to the Pope, and died there, being thought to be poison'd by the means of Savaricus. But Savaricus did not survive long, nor did this Controversy, end with his Death, which happened anno 1205. For Joceline his Successor in the See of Wells continued his

Claim to the Abbey, which he kept on foot for above twelve Years, when this Confusion was ended by the final Agreement made at Shafts-bury the eighth Day after the Feast of Saint John the Evangelist anno 1218. and shortly January 3, after

42. William Vigor Monk (or Capellanus, as he is stilled in Anglia Sacra) of Glastonbury, was made Abbat, who dying on the fourteenth of Sept. 18. the Calends of October was buried in the Cha-

pter-House on the North Side, and

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43. Robert Prior of Bath (a courteous, modest, pious and good Man) was elected Abbat 21st. of Oct. 1223. He refigued on Thursday in Passion Week, and returning to Bath contented himself with an Annuity of 60st. per annum from the Monastery for Life. Whereupon

44. Michael de Ambresbury succeeded on the Tuesday following, and received the Benediction on St. Mark's Day in the Year 1235. Af-Apr. 25. ter he had govern'd with great Reputation several Years, and done much good to the Abbey, he resigned on account of his Age on the Calends of March anno 1252. He died the Year March 12 after his Resignation on the Nativity of Saint 24. June. John Baptist, and was buried in the Abbey Church with this Epitaph:

Qui serpentinas fraudes & vincla resolvit, Restituitque ovibus debita rura suis:

Post-

Postquam turbida tranquillasset tempora, saxo

Af. Roger Ford, a Man of great Learning March 4. and Eloquence, was elected on the fourth of March 9. the Nones, and confirmed on the seventh of the Ides, of March in 1252. He was killed at the Bishop of Rochester's Palace, at Bromley in Kent, in a Journey to defend the Rights of Octob. 2. the Church, on the fixth of the Nones of Octo-

ber anno 1261. and was buried in Westminster Abbey.

46. Robert de Pereton, or de Pederton, succeeded in the Month of November 1261. He died on the last Day of March anno 1274. and was buried in the Abbey Church with this Epitaph:

June 14. John de Taunton, Monk of GlastonJune 14. bury, was elected the Thursday after the Feast
of St. Barnabas anno 1274. He died at Domerham (a great Mannour in Wiltshire belonging
to this Abbey, and giving Name to an Hundred
in that County) on Michaelmas Day at Night
in the Year 1290. and was buried in the Abbey
Church with the following Epitaph:

Foft.

Ut multo tandem sumptu multoque labore.

Fit Pastor, jamjam commoda multa parat.

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Rura colit Christi, docet & pracepta Johannes,

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48. John de Kancia succeeded. He died on the 18th, of the Cal. of Dec. anno 1303, and was Nov. 14. buried in a fine new Tomb, which he built for himself in the North Side of the High Altar, and on the third of the Calends of January Dec. 30.

49. Geffrey Fromont succeeded. He began the Great Hall, and made the Chapter-House to the Middle, and dying anno 1322. was buried in the Abbey Church, and thereupon

pointed his Successor, but died before Confirmation. During the short time he presided here, he made the Front of the Choir, with the Curious Stone Images where the Crucifix stood. He was succeeded by

byri, and by the Continuer of Malmsbury Sobbury) who gave the feven great Bells belonging to the Church, and dying anno 1335.

The John de Breinkton, or Breinton, was elected, and was succeeded in the Year 1341. by 3. Walter Monington, or de Monyton, who being a very confiderable Benefactor to this Abbey, made the Vault of the Choir, and of the Presbytery, and lengthened the Presbytery two Arches, and dying anno 1374. 49. Edw. 3. had for his Successor

54. John Chihnock, who finished what had been

been begun by Monington. He built the Cloy. fter, Dormitory, and Fratery, and perfected the Great Hall and Chapter-House, begun by Abbat Fromond, and having continued Abbat neer 50. Years, was buried in the Chapter House anno 1420. and was succeeded by

was succeeded anno 1456. by

and was fucceeded by who be a combined of

Mr. Wood, in his 57. John Sellwode, who dying Athenæ Part 1. col. anno 1493.

after the Death of Abbat Sellwode, one Thomas Wasyn, a Monk of the same Order, was elected Abbat, but his Election being made void the 12. of November 1492, by Richard Fox, then Bishop of Bath and Wells,

78. Richard Beere was installed Abbat Jan.
20. in the same Year. He built the new Lodgings by the Great Chamber called the King's Lodgings in the Gallery, as also the new Lodgings for Secular Priests and Clerks of our Lady. He likewise built the greatest Part of Edgar's Chappel at the East End of the Church, arched the East Part of the Church on both Sides, strengthened the Steeple in the Middle by a Vault and two Arches, (otherwise it had fallen)
\*An An-made a rich Altar \* of Silver gilt, and set it

An An-made a rich Altar of Silver gilt, and let it ipendium. before the High Altar, and returning out of Italy (where he had been Embassadour) he

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made a Chappel of our Lady of Loretto, joyning to the North Side of the Body of the

Church. He made withall the Chappel of the Sepulchre in the South End of the Nave, or Body, of the Church, an Alms House (with a Chappel) in the North Part of the Abbey for seven or ten poor Wo- lection, and to pay men, and the Mannour Place at Sharpham in the Park (two Miles West from Glastonbury) which had been before nothing else but a poor Lodge. He died on the 20th. of January 1524.

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and was buried in the South Isle of the Body of the Church under a plain Marble. He was fucceeded on the third of March following by

59. Richard Whiting, who finished Edgar's Chappel, and having governed with great Prudence and Judgment till the time of the Diffolution, was, for withstanding the Reformation and refufing to furrender his Abbey, anno

1540. hanged, drawn and quarter'd at Glastonbury, being drawn thither upon an Hurdle from Wells, where he had been condemned at the Affizes, and then hanged upon the Hill where Saint Michael's Church, now called the Torr, stands. After which his Head was fet upon the Abbey Gate, and his Quarters were disposed

Doctor Sanders, Mr. Colleton, and others fay he was executed the Year before, (viz.) in November 1539.as we have observed in the 48th.Paragraph of our Historical Part, where the Reader may fee a

Abbat Beere, with others, was fent Amfield Hift. Eccles.

baffadour to Rome anno Dom. 1503. to congratulatePius the third on his Ehis and the Nation's Obedience to the Holy See. Harpf-

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further account of of to Wells, Bath, Ilchester and the Proceedings a- Bridgwater. So far from the learned gainst him.

and industrious Mr. Willis, to whom

I shall add something of the Dignity and Muni-

He was Abbat of the ancientest Abbey in England, and as such had Precedence of all the Abbats in England, till about the Year

11154. at which time Pope Adrian the fourth (the only English Man that ever was Pope) gave it to the Abbat of St. Alban's in Hertfordshire, in consideration, that he himself had had his Education in that Abbey, and for that A.D. 303. our Proto-Martyr St. Alban suffered there Martyrdom. He was always a Member of the Upper House 2 of Convocation, and a Parliamentary Baron, being fummoned by a particular Writ to 3 fit inter Pares, Proceres & Barones Regni. His Apartment in the Abbey was a kind of well disciplin'd Court, where the Sons of Noblemen, and young Gentlemen were wont to be fent for virtuous Education, and returned thence home excellently accomplish t. Dr. Sanders 4 and Abbat Reyner 5 report, That Abbat Whiting in his time had bred up neer

300. after this manner, besides others of a meaner Rank which he had sitted for the Uni-

<sup>1.</sup> Willis's View of Abbeys, ut supra, p. 127. 2. Harmer's Specimen of Burnet's Errors, p. 33. 3. Idem ibid. 4. Sanders de Schismate, p. 176. 5. Apostolatus Tract. 1. Sect. 2. p. 224. versities.

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versities. At home his Table, Attendance, and Officers were an Honour to the Nation. The two forecited Authors 'tell us, That he hath now and then entertained 500. Persons of Fashion at a time, and that Weekly, upon Wednesdays and Fridays, all the Poor of the Countrey were relieved by his particular Charity: and when he went abroad, which he seldom did but to National Synods, General Chapters and to Parliament, he was attended with neer sixscore Persons.

I once was in hope of giving my Reader a Catalogue of the chief Priors of this House likewise. But I have not been able to get it; fo, for want of Materials, all I can fay of the chief Prior is, That he was a Member of the <sup>2</sup> Upper House of Convocation; that he always govern'd the Abbey in the Absence of the Abbat, and, in all likelyhood, was called Lord Prior, fince I find the Priors of Durham, Norwich, etc. were stiled Lord Priors. Nay I find William Sallyng, 3 Prior of the Canon Regulars of Merton in Surrey (which was but a little House to what Glastonbury was) called Lord Prior. Skipping therefore what might be further faid of the chief Prior, I shall proceed to the Description of the Town of Glastonbury, and fet down what I find remarkable of that ancient Borough.

<sup>1.</sup> Iidem ibid. 2. Harmer, ut sup. 3. Wood's Athenæ, Vol. I. col. 640. N 2 A short

A Short Topographical and Historical Description of the Town of Glastonbury.



Glastonbury is seated almost in the Heart of Somersetshire, and lyeth about 19. Miles South of Bristol, 15. South West of Bath, about five South, veering a

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little West, of Wests, twelve Miles almost East of Bridgewater, and about seven inclining a little to the West of Ilchester. It lyeth in a Fenny Marshy Countrey, and is a Town (saith Leland) nec situ nec amenitate delectabilis, no wise to be admired either for Situation or Pleasantness, however in his time a Place easily to be got to on Foot or Horseback. Now it is become a Through Fare, and stands on the Great Road between Bristol and Exeter, from the latter of which Cities it is distant 41. computed Miles North East. It's Longitude is 24. Deg. 30. M. It's Latitude is 51. 10.

2. From what I find in Leland's 2 Collectanea, I guess it was built in King Ina's Days, when he laid the first Foundation of the Abbey, which (as I have before observed) was

<sup>1.</sup> Leland's Collectanea, Tome 2. p. 254. 2. Idem ibid. about

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about the Year of our Redemption 708. It fourish't mightily till the time of the Danes in King Alfrid's Days, which was fometime in or foon after the Year of Christ 873. and then it laid desolate, as this learned Antiquary reports; but Mr. Broughton ' fays otherwife. He tells us, those Infidels, in their Invasion and Persecution, attempted to destroy it, but were prevented the doing of it by two of their Men being miraculously stricken blind. But be that as it will, it is certain, that it was repaired by St. Dunstan, and by the Liberality of King Edmund, the ninth Saxon Monarch, gloriously reedified. This King Edmund A. D. 944. makes the Town of Glastonbury entirely subiect to and depending upon the Abbey, and exempts it from all Impositions and Oppressions. and endows the Town with the Rights, Liberties and Privileges mentioned in the 34th, Paragraph of my Historical Account of the Abbey. This Charter is fet down in the 3 Monasticon, and shall be inserted in my Appendix for my Reader's further Satisfaction.

3. Twenty fix Years after King Edmund A.D.970. granted St. Dunstan and his Monks this Charter, Glastonbury 4 became a small City with

a strong

<sup>1.</sup> Broughton's Eccl. History, Age 2d. cap. 24. pp. 327, 328. 2. Leland's Collectanea, Tom. 2. p. 254. 3. Monasticon, Vol. I. p. 15. Vide Appendicem Numb. 5. 4. Bohun's Dictionary in Glassonbury.

a strong Wall of a Mile about, and replenish't with stately Buildings, amongst which Num. ber doubtless was the Hospital for Pilgrims. The Town fuffered confiderably when the Ab. bey was burnt in the Year 1171. or, as other will have it, in the Year 1784. But it fuffer'd more from the Earthquake, which threw down Saint Michael's Church on the Torr, on the eleventh of September 1276. But I find it was afterwards reedified. For in Lelands time it confifted (as at present) chiefly of two Streets. The principal whereof runs East and West to the Market Cross, and extends it self 2 fix Furlongs in Length, leading you to Bridgewater. The other Street runs from the West End of the Market Cross South and almost North, and is the Road to Exeter, and about two Furlongs in Length. There are in it two Parish 3 Churches, the one dedicated to Saint John Baptift, on the North Side of the principal Street towards the Middle of it; and the other to St. Bennet, (in the Monasticon called St. Cuthbert's) in the other Street.

St. John Baptist's Church. 4. St. John Baptist's Church stands about the Middle of the principal Street on the North Side of it. It is a fair lightsom Church, and the East Part of it in 4 Leland's time \* elegant

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<sup>1.</sup> Itinerarium, p. 35. Vol. II. alias p. 43. 2. Ogilby's Britannia, p. 115. 3. Idem ibid. & Leland's Itinerarium, Vol. II. p. 35. alias 43. 4. Itinerarium ibid. \* Neat, handsom.

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and isled. The Body of the Church had in his Days . . . . Arches of each Side. This learned Antiquary mentions three Monuments, in this Church, which were standing in his Days. The first is of one Richard Atwell, a great Benefactor to the Town of Glastonbury, who died circa annum Domini 1472. and laid on the North Side of the Choir; the fecond of Joanna his Wife, who laid over against him on the South Side of the Choir, both being buried under very handsom Marble Stones; and the third was that of one Camell, a Gentleman. who lay buried in the South Part of the Transcept of the Church. Whether there are now any Remains of these ancient Tombs I know not, nor can I tell what Monuments have been there since erected. For it being the least of my Thoughts of publishing my Remarks of this Place when I was there, fo I was not fo obferving, as I might and wish I had been. All I have further to add of this Church is, that the Quadrate Tower for Bells is very high and very fair. If I remember well, they told me, it had been new built about fixty Years ago, and and

Saint Bennet's Church, but the Date on the Bennet's Porch, on the North Side of the Church. It is cut or carved upon a large Stone in the Front of the Church, in very ancient Figures, and

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<sup>1.</sup> Itinerarium, Vol. II. p. 36.

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shews this Church to have been built in the Year of Christ 1133. The two Figures of [1] refemble two [SS] and the two Figures of [3] resemble a great [B] which makes some think, these Characters stand for Sandus Benedidus, For, as neer as I remember, it makes a Rebus like this [5333] and, perhaps, at first it was defigned to be taken either way. The late Serjeant Gold, who was a Judge in the Prince of Orange's Reign, lyeth buried in the North Isle of this Church, and that is all I can remember in it that is observable. The Church it felf is little and low, and is to be efteemed (as I conceive) only for it's Antiquity.

6. The next Building, worth most ObservaketHouse. tion, that is now in being, is the Market House. It is a neat Pile of Building, built of late Years with some Materials the Town had from the old Abbey. But I was told by a Man of Credit, living in the Neighbourhood of Glastonbury, that the Town hath loft, in a great meafure, their Market fince it's Building, which he imputed to it's being built with Materials that belonged to the Church; and whoever reads Sir Henry Spelman's History of Sacrilege, will not wonder, that fuch a Fate should attend it. Their Market day, in Leland's time, was Weekly on Wednesday. But by 2 Mr. Ogilby

<sup>1.</sup> Leland's Itinerarium, Vol. II. p. 36. 2. Ogilby's Britannia, pag. 116. I find

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I find they have changed it. For he fays their Market is on Tuesdays, and adds, they have annually two Fairs, the one on the eighth of September, and the other on Michaelmass Day, the chief Commodities then sold being Horses and fat Cattle.

7. There is a small old Building of Stone in Beere's the principal Street, on the North Side of it Hospital. at the coming into Glastonbury, as you come from Wells. I enquired what it was; but none upon the Spot could inform me. So I knew not what to make of it, till I light upon Lealand's Itinerarium, and there I find, that the venerable Abbat Beere built, on the North Side of this Abbey, an Alms-House for seven or ten poor Women. So by it's Situation, and Resemblance to Church and Monastery Build-

ing, I conclude, this must be some Remains of that Hospital. And if so, it was built by that Prelate soon after his Return from his Embassy at Rome, whither he was sent? Embassador to Pope Pius the third by King Henry the seventh, which happened in the Year of Christ 1503. or

the Year following.

3. There is another very ancient Building in The Pilthe fame Street, and on the fame Side of the grims way, a little beyond St. John Baptist's Church. I take this Building to be a Remainder of the

Pilgrims Hospital; a Place where all Persons

1. kingrarium, Vol.III. p.85. 2. Harpsfield's Hift. Eccl. p.648.

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were entertained gratis, that reforted to Gla. stonbury on the score of Devotion, as I have already observed in the 26th, Paragraph of my Historical Part of the Abbey. The Front of this Structure (for I was not in the Infide of it) is stately, and not unlike the Building of some of our Colleges and Halls in Oxford, being built with Free Stone. It is now an Inn, and the Sign of the White-Horse. The Inhabitants call it, at present, the Abbat's Inn; but why they call it fo, I know not, being well affur'd the Abbat, before the Diffolution of the Abbey, had all Conveniencies, both for himself and his Vifitants, within his own Inclosure, and constantly received them there, without fending them to, or entertaining them at, an Inn. Besides, Women go often a Pilgrimage to Holy Places as well as Men; and Women are not suffered to go into the Inclosure of Men, excepting only into their Church and Speak-House, for which reason, and for the ancientness of the Building of this Inn, I take this House to have been a part of the Pilgrims Hospital; where, to be fure, there was an Apartment and Conveniencies for Women as well as Men. This Hospital (as well as that of Abbat Beere) was (as far as I can yet learn) under the Direction of the Eleemosynarius of the Abbey, who had under him a Mafter, Chamberlaines, Cooks, and other necessary Officers. It was endowed with distinct rvere

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distinct and separate Lands, and was one of the 110. Hospitals, which were supprest the Close of King Henry the eighth's, or the Beginning of King Edward the sixth's days.

9. And there is a little neat new Box, on the South Part of the Inclosure of the Abbey, which the curious, to be fure, will take notice of, the Front of it being so very observable, by it's being set off in several Places of the Front with the Coat of Arms of the Abbey, carved out on large Stones. It was built, as I have already observed, in 1713. or the Year following, with the Materials of the Abbat's Apartment; and this is all I know of it.

mentioned in feveral Paragraphs of my Historical Part of the Abbey. So all I shall here add to it is, that it may be seen many Miles round the Countrey, and that the ruinous Tower, still there standing, strikes a Man still with a kind of Awe and Devotion. Weary all Hill shall be mentioned by and by, when we treat of the Holy Thorn. So I will proceed with an Accident, that happened at Glastonbury in or about the Year 1680.

11. Mr. Paschal in a Letter to John Aubry, Esq. dated November the 11th. 1684. tells him<sup>2</sup>, "That a Mason not long ago wanting a

<sup>1.</sup> Spelman's Sacrilege, p. 186, &c. 2. Miscellanies on several curious Subjects, p. 58.

"Free Stone, came to the Rentor of the Abbey a for one, and gave fix pence for it. The Saw ce standing some where fit for his Turn, the "Mason sawd it, and out came several Peeces "of Gold of three pound ten shillings value a e peece; of how ancient Coyn I cannot, faith "he, yet learn. That Gentleman (that em-"ployed him) hath three of those Peeces. While he and another Lord were contending for the "Treafure here, it fell into a Riotous Persons "hands, who foon fet it going. How much it was, Mr. Paschas could not learn. But the Editor of the New Description and State of England, who likewise relates this Story, but with some little Difference, faith there were about fixty Peeces. The Stone belonged to Tome Chimney Work, and the Gold is supposed to have been hidden in it, when the Dissolution was neer. This is all I can yet find remarkable of the Town of Glastonbury, excepting, That as a Borough it hath been summoned to fend in a Representative to the Parliament; but Mr. Willis doth not find it ever comply'd with the Sheriff's Writ.

him ... "That a Makin not long ago wanting a

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<sup>1.</sup> Description of Somersetshire, pp. 144,145. 2. Willis's Preface to his Notitia Parliamentaria, p. 32.

Of the Holy Thorn and Miraculous Wallnut Tree, that grew at Glano Ronbury moo 111 rille, as the other Parc of it did which



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HE Holy Thorn of Glastonbury, mentioned in the first and eighth Paragraphs of my Historical Part of the Abbey, to bud and blow Yearly upon Christmass Day, grew on the South

Ridge of Weary all Hill, at present called Werrall Park, a Ground now, or lately belonging to William ' Stroud, Efq. Whether it fprung from St. Joseph of Arimathæa's dry Staff, stuck by him on the Ground, when he rested there, I cannot find; but, beyond all dispute, it sprung up miraculously.

2. It had two 2 Trunks or Bodies till the Reign of Queen Elizabeth, in whose days a Saint like Puritan, taking offence at it, hewed down the biggest of the two Trunks, and had cut down the other Body in all likelyhood, had he not bin miraculously punished (faith my Author) by cutting his Leg, and one of the Chips flying up to his Head, which put out one of his Eyes. Though the Trunk cut off was sepa-

<sup>1.</sup> Gibson's Additions to Camden, coll. 64,78. 2. Broughton Ecclef. History, Age 1. c. 28. p. 138. rated

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rated quite from the Root, excepting a little of the Bark, which stuck to the rest of the Body, and laid above the Ground above thirty Years together; yet it still continued to flourish, as the other Part of it did which was lest standing; and after this again, when it was quite taken away and cast into a Ditch, it slourished and budded as it used to do before. A Year after this, it was stolen away, not known by whom or whither; as many old Persons affirmed to Mr. Broughton, who went on purpose to Glastonbury to see this, and the other Curiosities and Antiquities of the Place.

3. The remaining Trunk and the Place where it grew Mr. Broughton describes, and fays?, "That it was as great as the ordinary Body of "a Man: That it was a Tree of that kind and "fpecies, in all natural respects, which we "term a White Thorn; but it was fo cut and "mangled round about in the Bark, by engrav-"ing Peoples Names reforting thither to fee etit, that it was a wonder, how the Sap and "Nutriment should be diffused from the Root co the Boughs and Branches thereof, which a were also so maimed and broken by Comers "thither, that he wondred, how it could con-"tinue any Vegetation, or grow at all, yet the "Arms and Boughs were spread and dilated, "in a circular Manner, as far or farther, than

<sup>1.</sup> Ecclesiastical History, ibid. 2. Eccl, Hist. Age 1. cap. 28.

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"other Trees, freed from fuch Impediments, "of like Proportion, bearing Hawes (Fruit of "that kind) as fully and plentifully as others "do. In a word, That the Blossoms of this "Tree were fuch Curiofities beyond Seas, that "the Bristol Merchants carried them into For-"reign Parts; That it grew upon (or rather "neer) the Top of an Hill, in a Pasture bare "and naked of other Trees, and was a Shelter "for Cattle feeding there, by reason whereof, "the Pasture being great and the Cattle many, "round about the Tree the Ground was bare "and beaten as any Highway, Floor, or any "continued trodden Place: yet this Trunk was likewise cut down by a Military Saint, as Mr. Andrew Paschal ' calls him, in the Rebellion which happened in King Charles the first's time; however, there are, at prefent, divers Trees from it by grafting and Inoculation preferved in the Town and Countrey adjacent. Amongst other Places, there is one in the Garden of a Octor James bemen reignio · living in the principal Street; a fecond at the White Hart Inn; and a third in the Garden of William Strode, Efq. There is a Person about Glastonbury, who has a Nursery of them, who (Mr. Paschal tells us, 3 he is informed) fells them for a Crown a peece, or as he can get.

r. Miscellanies on several curious Subjects, pp. 54,55. 2. Gibfon's Additions to Camden, Ref. (f) col. 78.3. Miscellanies, ut sup. 4. Be-

# The History and Antiquities

4. Besides the Holy Thorn, Mr. Camden fays there was a Miraculous Wallnut Tree, which, by the Marginal Notes that Mr. Gibson hath fet out upon Camden, I find grew in the Holy Church-yard, neer St. Joseph's Chappel. This Tree, they fay, never budded forth, before the Feast of St. Barnabas, which is on the eleventh of June, and on that very day shot out Leaves, and flourisht then as much as others of that kind. Mr. Broughton & fays, the Stock was remaining still alive in his time, with a few small Branches, which continued Yearly to bring forth Leaves upon Saint Barnabas's Day as usual, the Branches, when he faw it, being too small, young and tender, to bring forth Fruit, or futtain their Weight. But now this Tree is likewise gone; yet there is a young Tree planted in it's Place, as I find by Mr. Gibson's above cited Marginal Notes. But whether it blows as the old one did, or indeed whether it was raised from the old one. I cannot tell. Doctor James Montague, Bi thop of Bath and Wells in King James the first's Days, was for wonderfully taken with the Extraordinariness of the Holy Thorn and this Wallnut Tree, that he thought a Branch of these Trees was a Present worthy of the Ac-

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<sup>1.</sup> Gibson's Camden, col. 64. Marginal Notes col. ibid N. 25. 2. Eccles. Hist. Age 1. cap. 28. p. 138. 3. Marginal Notes, ut supra, N. 26. 4 Broughton, ut sup. Age 1. cap. 22. p. 111.

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ceptance of the then Queen Anne, King James the first's Consort. Fuller indeed ridicules the Holy Thorn; but he is severely reproved for it by Doctor Heylin' (another Protestant Writer) who says, "He hath heard from Persons "of great Worth and Credit, dwelling neer "the Place, that it had budded and blowed "upon Christmass Day, as we have above as-"serted."

I. Heylin's Animadversions on Fuller's Ch. History, p. 11.



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Vaginis Des genetricis Maria. Thique repren

quosdam fratres rudimentis Catholica fidei mibutes, ac juie conversationis, qui successeunt

dipules functionin Phagani & Digwiani, one

tunt nomina pro viter menicis-veraciter credo

The Appendix, being Charters, Writings, and other Instruments referred to in this little Treatise.

## Number 1.

Saint Patrick's Chart or Epistle, mentioned in the eighteenth Paragraph of our Historical Parabeing drawn out of the first Volume of the Monasticon, pp. 11, 12.



N Nomine Domini nostri Jesu Christi. Ego Patricius, humilis Serviunculus Dei, anno Incarnationis ejus dem quadringentesimo vicesimo quinto, in Hiberniam à Sanctissimo Papa fcı

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Celestino legatus, Dei gratia Hibernicos ad viam veritatis converti. Et cum eos in side Catholica solidassem; tandem in Brittaniam sum reversus, ac, ut credo, Duce Deo, qui vita est & via, incidi in Insulam Insuitryn. In qua inveni locum sanctum ac vetustum, à Deo electum & sanctificatum, in honore intemeratæ Virginis Dei genetricis Mariæ. Ibique repperi quosdam fratres rudimentis Catholicæ sidei imbutos, & piæ conversationis, qui successerunt discipulis sanctorum Phagani & Diruviani, quorum nomina pro vitæ meritis veraciter credo scripta

A.D.425.

scripta in cœlis. Et quia in memoria æterna erunt justi, cum eosdem fratres tenere dilexisfem, eorum nomina scripto meo redigere volui, Quæ funt Brumban, Hiregaan, Bremwal, Wencreth, Banttoniweng, Adelwolred, Loyor, Wellias, Breden, Swelwes, Hinloernus, & alius Hyn. Hii cum essent nobilibus orti natalibus, nobilitatem suam sidei operibus ornare cupientes. heremiticam vitam ducere elegerunt: Et quoniam inveni eos humiles ac quietos, elegi potius cum illis abjectus esse, magis quam in Regalibus curiis habitare. Set quia omnium noftrum erat cor unum & anima una, eligimus omnes fimul habitare, comedere & bibere pariter, & in eadem domo dormire. Sicque me, licet invitum, sibi prætulerunt. Non enim dignus eram folvere corrigiam calciamentorum eorum. Et cum vitam Monasticam ita duceremus juxta normam probabilium patrum, ostenderunt michi præfati fratres, scripta sanctorum Phagani & Diruviani. In quibus continebatur, quod duodecim Discipuli sanctorum Philippi & Jacobi ipsam vetustam Ecclesiam construxerant in honore prælibatæ advocatricis nostræ, per doctrinamentum beati Arch-angeli Insuper & quod Dominus eandem Gabrielis. Ecclesiam coelitus in honore suæ Matris dedicaverat, & quod tres Reges pagani, ipsis duodecim, ad eorum sustenementum, duodecim porciones terræ dederunt; necnon & in scriptis P 2 recen-

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recentioribus inveni, quod fancti Phaganus & Diruvianus perquifierant ab Elutherio papa, qui eos miferat, triginta annos indulgentia. E ego frater Patricius à piæ memoriæ Celestin papa, duodecim annos tempore meo adquisivi, Post multum vero temporis, assumpto mecum Wellia confratre meo, per condensitatem silva cum magna difficultate, conscendimus cacumen montis, qui eminet in eadem Insula. Quo cum pervenissemus, aperuit oratorium unum vetuftum, & fere dirutum, habile tamen devotioni Christianæ, &, prout michi videbatur, à Deo electum. Quod cum ingressi essemus, tanta odoris suavitate replebamur, ut in Paradisi amoenitate positos nos crederemus. Egredientes igitur & reingredientes, locumque diligentius perscrutantes, invenimus volumen unum, in quo scripti erant Actus Apostolorum, pariter cum Actis & gestis sanctorum Phagani & Diruviani, ex magna parte consumptum. In cujus tamen fine voluminis invenimus fcripturam qua dicebat, quod prædicti Phaganus & Diruvianus, per revelationem Domini nostri Jesu Christi, idem oratorium ædificaverunt, in honore sancti Michaelis Arch-angeli, quatinus ibi ab hominibus haberet honorem, qui homines in perpetuos honores, jubente Deo, est introducturus. At, cum delectaret nos illa scriptura, nitebamur eam ad finem legere. Dicebat enim eadem scriptura, quod venerandi Phaganus & Diruvianus moram us &

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moram ibi fecerunt per novem annos, & quod ipfi etiam perquifierant triginta annorum indulgentiam omnibus Christicolis, locum ipsum ad honorem beati Michaëlis pia voluntate visitantibus. Invento ergo tanto divinæ bonitatis thesauro, ego & frater Wellias tribus mensibus jejunavimus, orationibus vacantes & vigiliis, dæmonibusque & beluis multiformiter apparentibus imperantes. Quadam autem nocte cum me sopori dedissem, apparuit michi Dominus Jesus in visu, dicens, Patrici serve meus, fcias me elegisse locum istum ad honorem nominis mei, & ut hîc honoranter invocent adjutorium Arch-angeli mei Michaelis. Et hoc tibi fignum & fratribus tuis quatinus & ipfi credant; brachium tuum finistrum arescet, donec quæ vidisti annunciaveris fratribus qui in Cella funt inferiori, & denuo huc redieris; Et factum est ita. Ab illo die statuimus duos fratres imperpetuum ibi, nisi pastores futuri ob justam causam aliter decreverint. Arnulpho autem & Ogmar Hibernicis fratribus, qui mecum venerant de Hibernia, pro eo quod ad exortationem meam apud dictum humiliter oratorium manere cœperunt, præsentem paginam commisi; aliam similem in archa sanctæ Maria retinens, in monumentum posteris. Et ego frater Patricius, per confilium fratrum meorum, omnibus, qui filvam ex omni parte præfati montis, in securi & ascia, pia intentione dejecerint, ut facifacilior paretur aditus Christianis, Ecclesiam beatæ perpetuæque virginis pie visitaturis, & oratorium prædictum, centum dies veniæ concedo, (&c.)

#### Number 2.

was in Brass, and in Mr. Broughton's time, or a little before, in the Custody of Thomas Hewes, of the City of Wells, Efg. Broughton Age I. cap.22. p.110.

This Inscription The Inscription upon a Plate, which was fixt on a Pillar on the new Church, which remained there till the Dis-Solution of the Monastery, mentioned in the 21th Pa-

ragraph of our Historical Part, taken out of Mr. Sammes's Antiquities of Ancient Brittain, p 212.

NNO post passionem Domini xxxx. duodecim Sancti, ex quibus Joseph ab Arimathia primus erat, huc venerunt: qui Ecclefiam hujus Regni primam in hoc loco construxerunt, qui Christi in honorem suæ Matris & locum pro eorum sepultura præsentialiter dedicavit, Sancto David Menevencium Archiepiscopo hoc testante. Cui Dominus, Ecclesiam illam dedicare disponenti, in sompnis apparuit,

<sup>1.</sup> Lege, quam Christus. Sic enim in ipfa lamina, quamvis in explicatione qui Christi tam Spelmannus, quam & ipse Sammes, perferam exhibuerit. H.

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& eum à proposito revocavit: necnon in signum, quod ipse Dominus Ecclesiam ipsam prius cum Cimiterio dedicârat, manum Episcopi digito perforavit, & sic perforata multis videntibus in crastino apparuit. Postea vero idem Episcopus, Domino revelante, ac Sanctorum numero in eadem crescente, quendam cancellum in orientali parte huic Ecclesiæ adjecit, & in honore Beatæ Virginis confecravit, cujus Altare inæstimabili Saphiro, in perpetuam hujus rei memoriam, infignivit. Et, ne locus aut quantitas prorsus Ecclesiæ per tales augmentationes oblivioni traderetur, erigitur hæc columpna in linea per duas Orientales angulos ejusdem Ecclesiæ versus meridiem protracta, & prædictum cancellum ab ea abscindente. Et erat ejus longitudo ab illa linea versus Occidentem ex pedum, latitudo vero ejus xxvi. pedum, distantia centri istius columpnæ à puncto medio inter prædictos angulos xiviii. rogali fretas dignitate à Demino, com mubaq

Serdinga Regina, & hoencia Bearthnalds, Daisbernenda Heclefiae Pontificis, & omnium delfiagancorum faorum, nechon ctiam hortatu Bal-

and it is Athland (abregulorum, Eccleficave

tuffer daze ell in loco qui dicitur Glaffeit (quam magnus facerdos, 8c pontifex Mummus migniv sentoque os idil ciapeldo municipal

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King Ina's Charter, mentioned in the 27th, 29th, and 33d. Paragraphs of our Historical Part, taken out of the first Volume of the Monasticon, pp. 13,14.

A D JUVA nos Deus falutaris nostera Quacunque secundum decreta Canonum, atque Ecclesiastica instituta, falubri confilio diffiniuntur, quamquam sermo tantum absque textu sufficeret, tamen quoniam plerumque nofris temporibus, tempestates, & turbines secularium rerum, etiam portas Ecclesiæ pulsant, iccirco operæ precium censuimus, ob cautelam futurorum, ea, quæ diffinita funt, paginis scripturarum annectere, ne inposterum oblivioni tradita, ignorentur. Qua propter, ego Ina, regali fretus dignitate à Domino, cum confilio Sexburga Regina, & licencia Beorthwaldi, Dorobernensis Ecclesiæ Pontificis, & omnium suffraganeorum suorum, necnon etiam hortatu Baldredi & Athelardi subregulorum, Ecclesiæ vetuftæ, quæ est in loco qui dicitur Blaffeie, (quam magnus facerdos, & pontifex ' fummus Angelorum obsequio sibi ac perpetuæ virgini

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<sup>1.</sup> Summus Christus Angelorum apud Reyneri Apostolat. Benedi-Einorum, Tract. 1. p. 42. ubi hae etiam Charta exstat. H.

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Maria, beato David, multis & inauditis miraculis, olim se sanctificasse innotuit,) ex hiis quæ paterna hereditate possideo, & in dominium peculiare teneo, locis continuis & congruentibus concedo, ad supplementum vitæ regularis, & ad usum monachorum: Wrent decem hidas, Somp 2 duodecim hidas, Wulton viginti hidas, 3 Dulting viginti hidas, Bledes neie unam hidam, cum hiis omnibus, quæ antecessores mei eidem Ecclesiæ contulerunt. Kenemalchius, qui, fancto Theodoro Archiepiscopo interveniente, Ferlingmere, Beokery, Godes neie, Martinelei, Edredelei; Kentwinus Rex, qui Blastingie matrem Sanctorum vocare solitus fuerat, & eam ab omni seculari, & Ecclesiastico obsequio immunem statuit, & hanc privilegii dignitatem concessit, ut habeant fratres ejufdem loci potestatem eligendi, & constituendi sibi rectorem juxta regulam sancti Benedicti. Hedda Episcopus, qui, Cedwalla annuente & propria manu, licet paganus, confirmante, Lantocai. Boldred, qui Dennard, sex hidas. Athelward, qui Pohelt, sexaginta hidas, me annuente & confirmante, dederunt. Quorum ego devocioni, & benigni peticioni assencio, & contra malignancium hominum, & oblatrancium canum infidias, Regalium munimine in-

<sup>1.</sup> Et beato Reyner. H. 2. Decem Reyn. H. 3. Doultingam 4. Lantokay id est Lengren, Baldredus qui Reyn. H. S. L. benignæ, ut in Reynero. H. vigilo

vigilo literarum, quatinus Ecclesia Domini no stri Jesu Christi, & perpetuæ Virginis Maria, ficut in Regno Britannia est prima, & fons & origo totius Religionis, ita & ipsa supereminentem privilegii obtineat dignitatem, nec ulli omnino hominum ancillare obsequium faciat in terris, quæ fuper choros Angelorum dominatur in coelis. Igitur, fummo pontifice Gregorio annuente, &, ut matrem Domini fui, in finum & protectionem fanctæ Romanæ Ecclesiæ me, licet indignum, cum ipfa suscipiente, consentientibus etiam omnibus Britannia Regibus, Archiepiscopis, Episcopis, Ducibus, atque Abbatibus, fatuo, atque confirmo, quatinus omnes terra & loca, & possessiones beatæ Maria Blasseit fint 2 quieta, & ab omnibus Regiis exactionibus, & operibus quæ indici folent, videlicet expeditione,3 pontis arcif-ve constructione, & ab 4 omni Episcoporum promulgationibus, & perturbationibus, ficut in antiquis ejusdem Ecclefiz Cartis ratum esse invenitur, & à prædecessoribus meis, Kenewalchio, Kentwino, Cedwalla, & Baldredo confirmatum esse dinoscitur, inconcusta & illibata permaneant. Et quæcumque simmerserint cause, in homicidiis, sacrilegiis, veneficiis, furtis, rapinis, in dispositione Ecclesiaru

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<sup>1.</sup> Statuo ego atque confirmo, Reyn. H. 2. Quietæ Reyn. H. z. Et pontis Reyn. H. 4. Omnium Archiepiscoporum & Episcoporum promulgationibus Reyn. H. 5. Emerlerint Reyn. H.

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rum, & descriptione, ' & ordinatione Clericorum, in conventiculis finodalibus, & in omnibus judiciariis examinationibus, absque ullius hominis præjudicio, Abbatis & Conventus difpositione diffiniantur. Sed & omnibus Regni mei Regibus, Archiepiscopis, Episcopis, Ducibus, & Principibus, fuper honorem fuum, & amorem meum præcipio, & omnibus, tam meis quam eorum ministris, super salutem corporis fui præcipio, ne ullus eorum in Infulam Domini nostri Jesu Christi, & perpetuæ Virginis Maria Blatteie, nec ejusdem Ecclesiæ possesfiones, causa placitandi, perscrutandi, 3 capiendi, percipiendi, interdicendi vel aliquid faciendi, quod ibidem Deo famulantibus possit esse in scandalum, audeat intrare. Illud autem omnipotentis Dei & perpetuæ Virginis Maria, & beatorum Petri & Pauli, & omnium intercessione sanctorum, interdictione interdico, ne in ipsa Glastoniensi Ecclesia, nec in Ecclesiis sibi subditis, videlicet, Somy, Brent, Perling, Schapewik, Stret, Budcaleth, Pilton, nec in earum capellis, fed nec in infulis, aliqua interveniente occasione, Episcopus cathedram sibi Episcopalem statuere, nec missas solempnes 6 celebrare, nec Ecclesias dedicare, nec ordines facere, nec aliquid omnino disponere

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<sup>1.</sup> In pro & in Reyn. H. 2. To in omittit Reyn. H. 3. Rapiendi Reyn. H. 4. Beatorum apostolorum Petri Reyn. H. 5. Buddlecleigham, Pultonæ, Reyn. H. 6. Celebrare, nec altaria consecrare, nec Ecclesias Reyn. H.

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præsumat, nisi ab Abbate, vel à fratribus invitatus fuerit; quod fi ad ' hæc invitatus fuerit, nichil de rebus, sed nec de ipsis oblationibus ipfe fibi aliquid usurpet. Duobus in locis ex ipfius Ecclefiæ possessionibus duas ei delega. mus mansiones, unam in Popelt, alteram in villa quæ 2 Diltona dicitur, ut habeat ubi adve. niens hospitetur, vel inde veniens sese recipiat. Neque enim eum ibi nisi importunitate temporis, aut moleftia corporis 3 detentus fuerit, aut ab Abbate, vel à fratribus rogatus fuerit; nec amplius quam cum tribus aut cum quatuor clericis pernoctare licet. Hoc etiam provideat idem Episcopus, ut fingulis annis cum clericis fuis, qui 4 Fontaneum funt, ipfam matrem fuam, Glastoniensem videlicet Ecclesiam, feria secunda post ascensionem Domini, cum Letania recognoscat. Quod si superbia inflatus eam distulerit, &, quæ superius dicta & confirmata funt, prævaricaverit, mansiones sibi superius delegatas amittat. Abbas vel Monachi, à quocumque voluerint episcopo, qui pasca canonicum celebret, Ecclesiastica Sacramenta in Glastoniensi Ecclesia, aut in Ecclesiis sibi subjectis, aut in earum capellis, percipiant. Quisquis autem hujus meæ munificentiæ, & libertatis testamentum, quovis deinceps tempore, aliqua occasione, cujuslibet etiam dignitatis vel pro-

<sup>1.</sup> Hoc Reyn. H 2. Pultona Reyn. H. 3. Impeditus fuerit, aut ab Abbate & fratribus Reyn. H. 4. Fontanetum Reyn. H. tellionis,

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fessionis, vel gradus, pervertere, vel in irritum deducere temptaverit, sciat, se cum Juda proditore æterna consusione edacibus inestabilium tormentorum periturum slammis. Scripta est autem hujus donationis, & privilegii pagina, anno dominicæ incarnationis septingentesimo A.D. 725. vicesimo quinto, indictione quarta, sub præsentia Inæ Regis, & Beorthwaldi Doroborensis pontificis, venerandorumque antistitum Danielis, atque <sup>2</sup> Fordredis, & aliorum quorum nomina inferius annotantur. Ego Ina Rex propriæ manus subscriptione hanc donationem & libertatem, sub <sup>3</sup> sigillo sanctæ crucis, ratam sieri decerno. Ego Edelburga Regina consensi. Ego

<sup>1.</sup> Dorobernensis Reyn, H. 2. Fordredi Reyn. H. quentibus etiam Chartis Edmundi & Edgari regum, sigillum sanctæ crucis commemoratur. Adeo ut mirari subeat, doctissimum, nobisque, dum in vivis erat, amicissimum, Hickessum, in pag. 5. Dissertationis sue Epistolaris de antiquæ Litteraturæ septentrionalis utilitate, sive de Linguarum Veterum Septentrionalium usu, sigillum vocem in Chartis authenticis ante Guilielmi Conquastoris in Angliam ingressum non reperiri immisse, eaque de caussa inrezel, sive in-rez!, in Charta quadam Anglo-Saxonica, quam ibi adhibuit, per signum, non per sigillum reddidisse, quum tamen egomet ipse (si quid valeat mea sententia, ut quidem minime valere debet præ tanti viri judicio) figillum plane vel figlum verterim. De Siglis veterum non est quod scribam. Illud accuratissime fecerunt alii. Hæcce vero sigilla sive sigla non semper calamo fasta erant, sed sane nonnunquam vel eri vel alii cuidam mesallo fuerunt incisa. Inde & de impressionibus in Chartis nostris aliquammultis ante Conquastum legimus, nunquam tamen de adpendentibus cereis impressionibus, que tum demum in usu esse caperunt postquam Normanni apud nos rerum potiti fuerant. Nec quidem è verbis, ab Hickesio prolatis, colligi potest, ejusmodi sigilla sive sigla, absque impressionibus cereis adpendentibus, Chartis suis non adfixise Anglo-Saxones. H. Bal-

Baldredus Rex confirmavi. Ego Adelard frater Reginæ confensi. Ego Beorthwaldus, Dorobernensis Ecclesiæ Archiepiscopus, Inæ Regis donationem & libertatem sub sigillo sanctæ crucis corroboravi. Ego Daniel, plebis Dei inspector, adquievi. Ego Fordredus Episcopus signum crucis impressi. Waldhere præsectus, Ethelheard, Umming præsectus, Winchelin comes, cum præsencia populationis consenserunt, & sirmaverunt.

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## Number 4.

King Henry the second's Charter, mentioned in the 30th. and 44th. Paragraphs of our Historical Part, taken out of Harpsfield's Historia Anglicana Ecclesiastica, cap. 2d. p. 3d, 4th.

Normania, Aquitania, & Comes Andegavia, Archiepiscopis, Episcopis, Abbatibus, Comitibus, Justitiariis, Baronibus, Vicec. & omnibus sidelibus suis Francis, & Anglis totius Anglia, Salutem. Quoniam qua seminaverit homo,
hac & metet; Ecclesia Glasconiensis sundamentum jaciens, qua, dum in manu mea suerat,
incendio consumpta in cinerem resedit, eam,
Domino volente, persuadentibus Eraclio Patriarcha Hierosolymitano, Balduino Archiepiscopo
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Cantuariensi, Richardo Wintoniensi Episcopo, Bartholomao Exoniensi Episcopo, Radulfo de Glanuill, cum multis aliis, per me, aut per heredes meos confummandam, magnificentius reparare decrevi. Quæcunque etiam à Prædecessoribus meis Willielmo primo, Willielmo fecundo, & Henrice avo meo, fed & ab antiquioribus, videlicet Sancto Edgaro patre Sancti Edouardi, ab Edmundo & patre ipfius Edovardo, & Elfredo avo ejusdem : Bringwalthio, Henthwino, Baldredo, Ina. inclyto Arthuro, Cundredo, & multis aliis Regibus Christianis, sed & à Kenewallo quodam Rege pagano, quorum privilegia & chartas feci diligenter inquiri, & coram me præsentari & legi, confirmata funt prædictæ Ecclesiæ, quæ olim à quibusdam Mater Sandorum dicta est, ab aliis Tumulus Sanctorum, quoniam ab ipfis discipulis Domini ædificatam, & ab ipso Domino dedicatam primo fuisse venerabilis habet antiquorum authoritas: Ego quoque, in honorem Dei, & Beatissimæ Virginis matris suæ, (quæ locum fibi specialem & primum in hoc regno elegit;) & omnium Sanctorum ibidem quiescentium, pro falute animæ meæ,& antecessorum & heredum meorum, concedo, & hac mea charta confirmo, omnes libertates & dignitates, privilegia & liberas confuetudines, quæ à prædictis nobilibus viris collata funt præfatæ Ecclesiæ, & Apostolicis Sanctionibus sunt munita, & à beatis Ealfoago & Dunstano Archiepiscopis, & quondam

dam loci illius Monachis, & à prædecessoribus eorum & posteris roborata. Habeat igitur & possideat sæpedicta Ecclesia omnes possessiones fuas & terras, & omnes forefacturas eorum, feoda, servitia militum, ubicumque fuerint in toto regno meo, in pace & quiete, libere & inconcusse, ficut ego res meas Dominicas liberius habeo; fugitivos suos, ubicumque inventi fuerint, absque omni calumnia & impedimento habeant, & fint Abbas, & Monachi, & familia eorum quieti per totum regnum meum de tomm & pagio. Habeat quoque eadem Ecclesia, & omnes terræ suæ Soccam & Saccam on Sutude & on Sitme, on Whode & on Felde, on Bripbriche, on Burchbrich, hundrenletene, Adas & Drdelas, Balle, Bordas Bufa, Cordan & Benedan, Infangene theof & fleme ferdem, hantocne, Fridbrich, Forteal, Tol & Tean. Sed præcipue villa Glaston, in vetusta Ecclesia Genetricis Dei sita, qua fons & origo totius Religionis Anglia pro certo habetar, præ ceteris fit liberior cum insulis suis, scilicet Becaria, que parva Hibernia dicitur, Bodeneia, Marteneffa, Ferramere, Dathenebga & Adredeffa, ut nullus hominum, Rex, Archiepiscopus, Episcopus, Justitiarius, vir Forestarius, vel alius Baillivus five minister, vel aliquis alius hominum, audeat intrare prædicta loca, causa placitandi, aut per-

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<sup>1.</sup> Verba hæc corrupta, mi illis manifestissimum est, qui in lingua Inglo-Saxonica funt versati. H.

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scrutandi, aut rapiendi, aut aliud faciendi, quod Ecclesiæ dignitati vel inibi Deo servientibus contrarium esse possit aut molestiæ, sed Abbati tantum & Conventui sit potestas in causis, tam notis quam ignotis, in modicis & in magnis, & in omnibus omnino negotiis tractandis & terminandis. Concedo etiam iifdem eandem authoritatem & potestatem puniendi & dimittendi commissa delinquentium in locis prædictis, quantum mea Dominica Curia habet; & quantum ad Regiam Majestatem pertinet, volo & præcipio, ficut prædecesfores mei statuerunt & Summi Pontifices fanxerunt, necnon & Ecclesiæ Cantuariensis Prælati confirmaverunt; Sed & Diœcesani Episcopi assensum præstantes roboraverunt, quod eadem Ecclesia cum præfatis infulis, & cum septem Ecclesiis ei subjectis, scilicet de Streta, Pistoria, Dichseata, Budekeleia, Sapwica, Merelinus, Sowi, cum capell. earum, Presbyteris, Clericis & Servientibus, libera sit omnino ab omni Jurisdictione Episcopi Bathoniensis, sicut mea propria Corona. Benedictionem quoque Abbatis, Ordines & omnia Sacramenta ab Episcopo celebranda, à quocumque voluerint Episcopo faciant fieri. Habeant quoque Monachi libertatem, potestatem & dignitatem eligendi & constituendi sibi Rectorem, juxta Regulam beati Benedicti, fine omni contradictione & impedimento; fed nec aliquis omnino hominum in Ecclesia Glasconia, R aut

aut in prædictis Infulis vel Ecclefiis aut Capellis fuis, quacunque ex caufa, præfumat Cathedram Episcopalem statuere. Siquid tandem amplius Regum vel Pontificum privilegiis Ecclefiæ fæ. pius memoratæ, quod ad dignitatem vel libertatem faciat, collatum fuerit, ratum & inconvulsum esse volo in perpetuum, & firmiter observari ab universis præcipio. Valde namque verendum, & modis omnibus cavendum est, tot Sanctorum Regum & Pontificum contraire privilegiis, quibus Ecclesia illa hactenus infignita est, ne tot Sanctorum maledictiones in renitentes datas, vel alio modo statuere præsumentes, incurrant. Testibus Eraclio Patriarcha, Iterum Wilhelmo Remensi Archiepiscopo, Balduino Archiepiscopo Cantuariensi, Richardo Wintoniensi Episcopo, Bartholomao Exoniensi Episcopo, Reginaldo Bathoniensi Episcopo, Wilhelmo comite de Mandevill, Radulpho de Glanvill, & multis aliis apud Westmonasterium. in to de onimero il capati zuen

La fospi Barbanashi, hout mes propria Corenkanadichonom quoque Abbaria, Ordines 18 opnia Sacramenta an Epileopo celebrarde, a

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King Edmund's Charter, mentioned in the 34th. Paragraph of our Historical Part, and the 2d. Paragraph of the Description of Glastonbury, drawn from the Monasticon, Vol. I. p. 15.

IN Nomine Domini nostri Jesu Christi. Ego I Edmundus Rex Anglorum cæterarumque in circuitu gencium perfistencium gubernator, & rector, cum confilio & confensu optimatum meorum, pro æternæ retributionis spe & relaxatione peccaminum meorum, concedo ecclesiæ S. Dei genitricis Maria Glastonia, & venerabili viro Dunstano, quem ibidem Abbatem constitui, libertatem & potestatem, jura & consuetudines, & omnes forisfacturas omnium terrarum fuarum,id eft, Burgbrice, Dundredfocna, Athas, Ordelas, Infangenetheofas, Bomfocna, Frithbrice, Foresteall, & Toll, & Team in omni regno meo, & fint terræ suæ fibi liberæ, & folutæ ab omni calumpnia, ficut meæ michi habentur. Set præcipue ipfa villa Glastonia, in qua celeberrima vetusta ecclesia sanctæ Dei genitricis sita est, præ cæteris, sit liberior cum terminis suis; Abbati tantum ejus-

<sup>1.</sup> Hundred, Socna, in Monastico. male, ut jam supra annotavi-

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dem loci tantummodo potestas sit, tam in notis causis, quam in ignotis, in modicis, & in magnis, & in hiis etiam quæ fint super & subtus terram, in aridis & in rivis, in filvis & in planis. Et eandem auctoritatem puniendi, aut dimittendi delinquencium in ea commissa habeat, quam mea curia, quemadmodum mei antecesfores concesserunt, & statuendo firmarunt, vide. licet pater meus Edwardus, & Elfredus pater ejus, & Kyntwines, Ines, Cuthredus, & alii quam plures qui locum illum honorantes gloriosum habuerunt, & Apostolica auctoritate roboraverunt. Et ne quisquam mortalium, seu Episcopus, aut Dux, aut Princeps, aut quilibet ministrorum eorum audeat eam omnino, causa placitandi, vel rapiendi, vel quippiam faciendi quod contrarium possit esse inibi Deo servientibus, Dei interdictione prohibeo. Quisquis igitur benevola mente meam donationem ampliare, & privilegii dignitatem servare satagerit, in hoc præsenti seculo, vita illius prospera sit, & longiturnæ vitæ gaudia teneat. Si quis autem propria temeritate, violenter invadere temptaverit, sciat se, proculdubio, ante tribunal districti judicis titubantem, tremebundumque rationem redditurum, nisi prius digna satisfactione emendare maluerit. Acta est autem hujus privilegii pagina an. Dom. Incarnationis nongentefimo quadragesimo quarto, indictione secunda. Ego Edmundus, Rex Anglorum, præfatam donationem cum

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cum Sigillo sanctæ crucis confirmavi. Ego Eaddred, ejusdem Regis frater, consensi. Ego Eadgius, ejusdem Regis mater, prædictum donum consignavi. Ego Oda, Dorobernensis ecclesiæ Archiepiscopus, ejusdem Regis donationem cum trophæo agiæ crucis subarravi. Ego Wlsstanus archiepiscopus præsatam donationem consirmavi. Ego Elpheah, Wintoniensis ecclesiæ episcopus, triumphalem trophæum agiæ crucis impressi. Ego Wolfhelm, Fontanensis episcopus, corroboravi. Scriptaque est litteris aureis in libro Evangeliorum quem eidem ecclesiæ obtulit, opere satis eleganti composito, qui textus Sancti Dunstani dicitur.

### Number 6.

King Edgar's Charter, mentioned in the 37th. Paragraph of our Historical Part, drawn out of the first Volume of the Monasticon, pp. 16,17.

IN Nomine Domini nostri Jesu Christi.

Quamvis decreta Pontificum & verba sacerdotum inconvulsis ligaminibus, velud fundamenta montium, sixa sunt, tamen plerumque
tempestatibus & turbinibus secularium rerum
religio sanctæ ecclesiæ, maculis reproborum,
dissipatur ac rumpitur. Iccirco, profuturum
succedentibus posteris esse decrevimus, ut ea,
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que falubri confilio, & communi affenfu diff. niuntur, nostris literis roborata firmentur. Quapropter dignum videtur, ut Ecclefia beatif. fimæ Dei genitricis femperque virginis Marie Glastonia, sicut ex antiquo principalem in regno meo obtinet dignitatem, ita speciali quadam & fingulari privilegii libertate per nos honoretur. Hoc itaque Dunstano Dorobernensi, atque Oswaldo Eboracensi archiepiscopis adortantibus, confentiente etiam, & annuente Brithelmo Fontanensi episcopo, cæterisque Episcopis, Abbatibus, & Primatibus, Ego Edgar, divina dispositione, Rex Anglorum, cæterarumque gentium in circuitu perfiftencium gubernator, & rector, in nomine almæ Trinitatis, pro anima Patris mei, qui ibi requiescit, & antecessorum meorum, præsenti privilegio decerno, statuo, confirmo, ut prædictum monasterium, omnisque possessio ejus, ab omni tributo fiscalium negociorum, nunc & imperpetuum, libera & quieta permaneant, & habeant focam, & facam, on ftronde, & on ftreame, & on wode, & on felde, on grithebnice, hundredletena, adas & order las, eallehordas, bufan corderan, & beneode ran, infangenetheof & out fangenetheof, & flemenneferde, hamforne, fridezbrice, forfteall, toll, & team, ita libere & quiete, ficut ego habeo in toto regno meo; Eandem quoque libertatem & potestatem quam ego in curia mea habeo, tam in dimittendo quam in puniendo,

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endo, & in quibuslibet omnino negociis, Abbas & Monachi præfati monasterii in fua curia habeant, Si autem Abbas, vel quilibet monachus loci illius, latronem, qui ad suspendium, vel quodlibet mortis periculum, ducitur, in itinere obviam babuerit, potestatem habeant eripiendi eum ab imminenti periculo in toto regno meo. Confirmo etiam & corroboro, ut, quod hactenus ab omnibus nostris antecessoribus diligenter observatum est, Fontanensis Episcopus, vel ejus ministri super hoc monasterium, vel super parochiales ejusdem ecclefias, videlicet Strete, Pirieling, Bude» tle, Shapewike, Sowy, aut super earum capellas, nec etiam super eas quæ in Insulis continentur, scilicet Bekeria, quæ parva Hibernia dicitur, Godeneia, Marteneleia, Ferramere, Badeneberga, & Adredeseia, nullam potestatem omnino habeant, nisi tantum cum ab Abbate causa dedicandi vel ordinandi advocati fuerint, nec eorum presbiteros ad Synodum fuam, vel capitulum, vel ad quodlibet placitum convocent, nec ab officio divino suspendant; & omnino nullum jus in eos exercere præfumant. Monachos fuos & prædictarum ecclesiarum clericos secundum antiquam ecclesia Glastonia consuetudinem, & Apostolicam auctoritatem archipræsulis Dunstani & omnium Episcoporum regni mei assensu, Abbas à quocunque comprovinciali episcopo voluerit ordinari faciat. Dedicationes vero ecclefiarum, fi ab Abbate

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Abbate rogatus fuerit, Fontanensi episcopo per. mittimus. In pascha quoque crisma sanctifica. tionis, & oleum à Fontanensi episcopo ex more accipiat, & præfatas ecclesias suas distribuat. Hoc etiam super omnia Dei interdictione, & nostra auctoritate, salva tamen sanctæ Romana ecclesiæ, & Dorobernensis dignitate, prohibeo, ne persona cujuscumque potestatis, sive Rex five Episcopus, five Dux aut Princeps, vel quilibet ministrorum eorum, Glastonia terminos vel supradictarum parochiarum perscrutandi, rapiendi, placitandi gracia, vel quicquam aliud faciendi quod contrarium possit esse ibidem Deo servientibus, intrare præsumant. Abbati tantummodo & Conventui potestas sit, tam in notis causis, quam in ignotis, in modicis, & in magnis, & in omnibus omnino negociis, ficut fupra memoravimus. Quisquis autem hujus privilegii mei dignitatem qualibet occasione, cujuscumque dignitatis, cujuscumque ordinis, cujuscumque professionis pervertere, vel in irritum deducere, facrilega præfumptione, amodo temptaverit, sciat, se, procul dubio, ante districtum judicem titubantem tremebundumque rationem redditurum, nisi prius digna satisfactione emendare studuerit. Acta est hæc privilegii pagina, & confirmata apud Londoniam, communi confilio omnium primatum meorum, anno ab incarnatione Domini nostri Jesu Christi A.D.971.nongentesimo septuagesimo primo, indictione per-

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quarta decima. Hujus doni constipulatores fuerunt, quorum nomina inferius caraxari videntur. Ego Edgar, Rex totius Britannia, præfatam libertatem cum sigillo sanctæ crucis confirmavi. Ego Eilfgiva, ejusdem Regis mater, cum gaudio consensi. Ego Edward, Clito patris mei domini, cum triumpho sanctæ crucis impressi. Ego Kinadius, Rex Albania, adquievi. Ego Mascusius archipirata confortavi. Ego Dunstanus, Dorobernensis ecclesiæ archiepiscopus, cum trophæo fanctæ crucis, & cum suffraganeis præsulibus regis domini, corroboravi. Ego Osmaldus, Eboracensis ecclesiæ primas, consenciens, subscripsi. Ego Ethelwold, Wintoniensis ecclesiæ minister, & Glastonia Monachus, fignum fanctæ crucis impressi. Ego Brihtelm, Fontanensis episcopus, confenciens, corroboravi. Ego Elstan episcopus Ego Oswold episcopus adquievi. confirmavi. Ego Elfwold episcopus concessi. Ego Winsigie epifc. cum figno fanctæ crucis conclufi. Ego Segeger Abbas vexillum sanctæ crucis impressi. Ego Escwi Abbas confirmavi. Ego Ethelgar Abbas concessi. Ego Kineword Abbas consensi. Ego Fideman Abbas consolidavi. Ego Elpheh Abbas subscripsi. Ego Adulph, Herefordensis ecclesiæ catascopus, corroboravi. Ego Etphere Dux, dominæ meæ sanctæ Mariæ Glastoniensis ecclesiæ libertatem, omni devotione, cum figillo sanctæ crucis confirmavi. Ego Oslac Dux consensi. Ego Ethelmine Dux, hoc donum triumphale agiæ crucis, Monks

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crucis, propriæ manus depictione impressi. Ego Oswald, minister, confirmavi. Ego Elfwurd, minister, corroboravi. Ego Ethelsie, minister, consensi. Ego Elfsie, minister, consensi. Hanc privilegii paginam Rex Edgarus, duodecimo anno regni sui, sacro scripto apud Londoniam communi consilio optimatum suorum confirmavit.

### Number 7.

The Letter written by four of the Monks of Glastonbury, for the new founding of their Abbey in Queen Mary's Days, mentioned in the 49th. Paragraph of our Historical Part, extracted out of Dr. Burnett's Collection of Records to his 2d. Volume of his Reformation, markt by him N. 30. p. 306.

A Letter by the Monks of Glassenbury for the new founding of that Abbey.

## An Originall.

To the Right Honble the Lord Chamberlayne to the Queen's Majesty.

RIGHT Honble. in our most humble wise:
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Monks in Westminster, with all due Submission, we defire your Honr. to Extend your accustomed vertue, as it hath been alwayes heretofore propence to the Honr. of Almighty God, to the Honble. Service of the King and Queen's Majesty, so it may please your Good Lordship again, for the Honr. of them, both, of God and their Majestyes, to put the Queen's Highnes in Remembrance of her Gratiouse promile, concerning the Erection of the late Monaftery of Glaffenbury, which promife of her Grace hath been so by her Majesty declared, that upon the same, we your Lordship's daily Beadimen, understanding my Lord Cardinal's Grace's pleasure to the same by the procurement hereof, our Reverend Father Abbot hath gotten out the particulars: and through a Warrant from my Lord Treasurer, our Frends there have builded, and bestowed much upon Reparation: Notwithstanding all now standeth att a stay: we think the cause to be want of remembrance. Which canot fo well be brought unto her Majestye's understanding, as by your Honble. Lordship's favor and help; and confidering your Lordship's most Godly disposition, we have a Considence thereof to folicite the same, assureing your Lordship of our daily prayers while we live, and of our Successfors during the world, if it may so please your Good Lordship to take it in hand.

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Wee ask nothing in Gift to the foundation. but only the House and Scite, the Residue for the accustom'd Rent. So that with our Labour and Husbandry, we may live here a few of us in our Religious Habbitts, till the Charity of good people may suffice a greater number: and the Countrey there being so affected to our Religion, we believe we should find more help amongst them, towards the Reparations and Furniture of the same, whereby we would happyly prevent the ruin of much, and repair no little part of the whole, to God's Honour, and for the better prosperity of the King and Queen's Majestyes, with the whole Realm. For doubtles if it shall please your good Lordship, if there hath ever been any Flagitiouse Deed fince the Creation of the world punish'd of God; in our opinion the overthrow of Glaffenbury may be compared to the same, not furrendered as others, but Extorted, the Abbot prepofteroufly put to death with two Innocent and vertuous Monks with him, that if the thing were to be skanned by any Univerfity, or some learned Councell in Divinity, they would find itt more dangerouse then it is comonly taken: which might move the Queen's Majesty to the more speedy Erection: namly that being an house of such antiquity, and of Fame through all Christendome; first begun by St. Joseph of Arimathea (who took down the

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the dead Body of our Saviour Christ from the Cross) and lyeth buryed in Glassenbury: and him most hartily we befeech with us to pray unto Christ for good success unto your Honble. Lordship, in all your Lordship's Affaires, and now especially in this our most humble request, that we may doe the same in Glassenbury for the King and Queen's Majesty, as our sounders, and for your good Lordship as a singular benefactor.

Your Lordship's Daily Beadsmen of Westminster

John Phagon.
John Nott.
Will. Ailewold.
Will. Kentwyne.

### Number 8.

ACatalogue of Books written or tranferibed in one single Abbat's time, mentioned in the 16th. Paragraph of the Description of the Abbey, drawn out of Dr. Tanner's Preface to his Notitia Monastica, pp. 69, 70.

BIBLIOTHECA una.

Plinius de Naturali Historia.

Cassiodorus super Psalterium.

Tria Missalia magna.

Duo

#### The History and Antiquities 142

Duo Lectionaria. Work Savious Breviarium (in domo infirmorum.)

Jeronimus super Jeremiam & Isaiam.

Origenes super Vetus Testamentum.

Ejusdem Omeliæ.

Idem fuper Epistolam Pauli ad Romanos.

Hieronymus super Epistolam ad Galathas & ad Ephesios, & ad Titum, & ad Philemonem.

Vitæ Patrum, as quelbro. I boog moy not bes

Collationes Patrum.

Breviarium (Hospitum.)

Antiphonarium.

Pars una Moralium.

Cyprianus.

Registrum.

Liber dictus Paradifus.

Feronimus contra Jovinianum.

Ambrosius contra Novatianos.

Septem Volumina de Passionibus Sanctorum per totum anni circulum.

Vitæ Cæsarum.

Gesta Britonum! dr ant was banostrasm

Gesta Anglorum. nostgerolo Control

Gefta Francorum. To To two sture to

Pascasius.

Dao

Radbertus de corpore sanguine Domini.

Summæ quædam.

Liber Abbatis Clarevallensis de amando Deo.

Hugo de S. Victore de duodecim gradibus Humilitatis & de Oratione.

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Physionomia, Lapidarium, & liber Petri Alfimii in uno volumine.

Rhetorica prima & fecunda.

Unum Volumen Quintiliani de causis:

Epistola Augustini de Oratione Dominica & super Psalmum Miserere mei Deus.

Benedictionale unum Episcopale.

Decreta Ivonis Carnotensis Episcopi.

Jeronimus super XII. Prophetas & Lamentationes
Prophetæ Jeremiæ.

Augustinus de Trinitate. Mest ni stogros iumo

Augustinus super Genesin.

Midori Etymologia.

Paterius.

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Augustinus de verbis Domini.

Hugo de Sacramentis. Harmid autood de si ano

Cassianus de Incarnatione Domini.

Anselmus cur Deus Homo.

## Number 9. TOPA .....

Part of the 53<sup>d</sup>. Chapter of St. Benedicts Rule, promised in the 25<sup>th</sup>. Paragraph of the Description of the Abbey, intituled De hospitibus sufcipiendis.

Omnes supervenientes hospites, tamquam Christus, suscipiantur: quia ipse dicturus est: Hospes sui, & suscepistis me. Et omnibus con-

congruus honor exhibeatur, maxime domesticis fidei, & peregrinis. Ut ergo nunciatus fuerit hospes, occurratur ei à Priore vel à fratribus cum omni officio caritatis; & primitus orent pariter: & fic fibi focientur in pace. Quod pacis osculum non prius offeratur, nisi Oratione præmissa, propter Illusiones Diabolicas. In ipfa autem Salutatione omnis exhibeatur humilitas. Omnibus venientibus five discedentibus hospitibus, inclinato capite, vel prostrato omni corpore in terra, Christus in eis adoretur, qui & suscipitur. Suscepti autem hospites ducantur ad orationem: & postea sedeat cum eis Prior, aut cui jusserit ipse. Legatur coram hofpite Lex divina, ut ædificetur: & post hæ omnis exhibeatur humanitas. Jejunium à Priore frangatur propter hospitem: nisi forte pracipuus fit dies Jejunii qui non poffit violari. Fratres autem consuetudines jejuniorum prosequantur. Aquam in manibus Abbas hospitibus det. Pedes autem hospitibus omnibus tam Abbas quam cuncta congregatio lavet. Quibus lotis, hunc versum dicant Suscepimus Deus misericordiam tuam, in medio templi tui. Pauperum & peregrinorum maxime fusceptio omni cura follicite exhibeatur: quia in ipsis magis Christus suscipitur. Nam divitum terror ipse sibi exigit honorem. Coquina Abbatis, & hospitum per se fit, ut incertis horis supervenientes hospites, qui nunquam desunt monasterio, non inquietent Number fratres. &c.

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An Abstract of the Life of King Arthur, being likewise added here by way of Appendix.

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AVING mentioned King Arthur as a confiderable Benefactor to the Abbey of Glaftonbury, and to have been buried in the Abbey Church there, I think proper to give here an abstract of his Life,

to render my foregoing Collections the more authentick. For the many incredible Stories, that have been reported of this Prince, have made his History little better than a Romance; nay have made fome People deny, there ever was fuch a Person. This Notion proceeds from Excess of Matter recorded of him, which is occasioned by a Custom of the old British Poëts (called Bards) who were used in former Ages, by their Rhithmes and Verses, to recreate the Minds of their miferable Countreymen, the Britains, after they were driven, by the Saxons, out of the best part of the Kingdom into the Mountains of Wales; and into Cornwall, another Extremity of the Island. In these Verses and Ballads, the Bards, by their

<sup>1.</sup> Creffy lib. 11. cap. 1. p. 227.

extravagant Fictions mingled with real Truths, have much injured, instead of adding to, the Reputation of their renowned Kings and An. cestors. Through which means Fame hath been more injurious to this Prince, than it hath been to any other Prince whatfoever. Thus, beyond what is credible, they report, "he conquered "Frollo King of the Franks, whereas, amongst "the French Writers, as we are told by Mr. Creffy & fuch a Name as Frollo is not to be "found: That he flew Lucius the Emperour's "Governour in Italy, which no Historian, "(faith that Author 3) either Roman, French "or Saxon, makes mention of; That in a Year's "time he not only subdued the whole Island of "Ireland, and took Gillamur their King and all "his Nobles Prisoners, but that he passed into "Holland, Gott-land, and the Isles of Orkney, "and brought all those Regions under Tri-"bute; That he not only subdued the Picts "and Scots, but overrun France, Germany, "Dacia, etc. for which reason he is stiled Impe-"rator Britannia, Gallie, Germanie, Dacie, etc. "In a word, that he conquer'd no fewer then "thirty Kingdoms. Now who can believe, that he should ramble so far to conquer new Countrys, when (till towards the End of his Reign) he had great difficulty to defend his own King-

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<sup>1.</sup> Idem cap. 11. pp. 240, 241. 2. Idem cap. eodem, p. 241. 3. Idem ibid.

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dom against his own Enemies at home? These, and fuch like incredible Stories Geffrey of Monmouth, and others have reported, from the Fictions of the old British Bards, making a Medley of Truth and Falshood, which they have done either for beautifying their Histories, or delighting their Readers, or extolling their own Bloud: whereas, without speaking more than Truth, they might have fet off King Arthur, as a Prince of a most Magnanimous and Heroical Spirit; it being allowed, by most of our Judicious and Impartial Historians ', "That, had it not been that Almighty God had "given up the Britains to destruction, no hand "could have been more proper and able to "rescue them than King Arthur's: and, no "doubt, it was to his Valour (faith Mr. Creffy?) "we ought to ascribe the Security of the Re-"mains of them among the Mountains of Wales. Thus much by way of Introduction. I shall now proceed with his Life.

2. As touching his Birth and Descent, some Writers report (saith Mr. Cressy) "That his "Father Uter Pendragon, falling in Love with "the Wife of Gorlois, Duke of Cornwall, called "Igerna; and by Flattery and Subtilty having gained her Affection, he begot of her Arthur, being, say they, by Merlin's Magical Art "transformed into the Shape of her Husband. But

<sup>1.</sup> Idem ibid. 2. Idem ibid. 3. Creffy lib. 11. c. 1. p. 228.

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"Arthur's Vertues, Piety and Courage, won-"derfully prosper'd by Almighty God, are "strong Proofs, that his Birth was not so infa-"mous, faith that venerable Author.

3. But a more fober Account is given of this great Prince (continueth that grave Author) in the Antiquities of Glastonbury, written by John a Monk, and Adam Domerham; where we read this Passage: "Uter Pendragon, the "Brother of Ambrofius, dying by Poylon, in "the tenth Year after the coming of Cerdic "the West Saxon, his Son Arthur, a Youth of "fifteen Years, began to rule the Brittains. His "Mother's Name was Igerna, and he was born "in a Caftle of Cornwall called Tintagell. In "which Narration, continueth my Author, we "find no Aspersion cast on his Birth. Though it be not very credible, what follows in the same Antiquities, "That by his Mother he was de-"feended from a Nephew of St. Joseph of Ari-"mathæa called Hellanis, or, as Broughton "writes him, Helains; 'tis certain, that, after the death of Gorlois, King Uter married his Widow; And, one would think, there can be no greater Proof of Igerna's Integrity and Loyalty to her first Husband, the Duke of Cornwall, than the Report of King Uter's being obliged

<sup>1.</sup> Cerdie, according to Mr. Sammes, came into England A. D. 495. Hence many compute and report King Arthur to have begun his Reign anno 506. See Sammes's Antiquities, p.561.

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to transform himself into the Form of her first Husband, by the means of Magick, to enjoy her. The possibility whereof I shall leave the wife to determine. But be his Birth what it will, I do not find his Legitimacy was the least questioned by any, but by his Father's Sisters and their Husbands, nor could they prevail on any, but their own Subjects, to hearken to it, till many Years after King Uter his Father's Death, which, fome fay, happened in the Year 506. others in the Year 508. and others not till the Year 516. which Creffy will have to be the Year of his Coronation; which Ceremony, both Leland ' and Creffy ' fay, was performed by St. Dubritius, but the former will have him to have been crowned at Winchester, and the latter at Caerlegion, adding, that it was done there in a General Assembly of the Bishops and Nobles: H wender Nick to his Nephew Hiseland

4. King Uter left his Son Arthur engaged in a Waragainst the Saxons; and Arthur's Accession to the Crown was much stomacht at by Lotho King of the Picts, and by Gowran King of the Scots 3, who had married his own Aunts Anna and Alda, his Father King Uter's Sisters, the former whereof (Lotho) pretended to the Crown in Right of his Wife the elder Sister; of which

<sup>1.</sup> Leland's Collectanea, Vol. V. p. 19. 2. Creffy lib. 11. c.6. p. 232. 3. Leland's Collectanea, Vol. V. p. 19. & Speed's Chron, in K. Arthur, p. 270.

Marriage was descended Mordred, who in this cause at last lost his Life, as we shall shew at large by and by. The Saxons being informed of this Uneasiness, brought these Princes, though Christians and Uncles, into an Alliance

with them against King Arthur.

5. King Arthur being thus beset, marched his Forces into the North, and attacking the Saxons in Northumberland!, he drove them thence to York, where he belieged them; how. ever Colgerne their Leader, privately conveying himself out of the City, went into Ger. many, where he got fresh Succors from another Cherdick, a King in that Country, who, with 700. Sail, came in person to the Relief of the Saxons, landing in Scotland. King Arthur hearing of the Arrival of this new Supply, raifed the Siege of York, and retiring towards London, he fent for Aid to his Nephew Hoel, his Sifter's Son, the then King of Armorica, now called Little Brittany, who immediately came over to him in Person, bringing with him a powerfull Army, woo yd bas affig ad lo g

Auxiliaries, marched from South-Hampton to Lincoln?, which City Cherdick had strongly besieged, where he not only raised the Siege, but forced them to sly to a Wood, where being encompassed, they were compelled to yield

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<sup>1.</sup> Speed ibid. 2. Speed, ut sup.

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to King Arthur's Victorious Army, on Condition to depart the Land, and leave behind them their Horse, Armour, and other Furniture. After this he fought twelve fet Battles with the Saxons, and overthrew them in every one of them '. The first was at the Mouth of the River Gleyne alias Gledy, the fecond, third, fourth and fifth upon the River Douglas in Lenox, the fixth upon the River Baffus, the feventh in the Wood Calidon alias Catcoft Celidon. The eighth neer the Castle Guinien, the ninth in Wales at the City of Caerlegion, the tenth at Traitherith or Rydthrwyd upon the Sea Side. The eleventh at a Hill called Agned Cathregonion, and the twelfth at Bath or Bathen Hill, called by Latin Authors Badonis and Mons Badonicus, which Victories (particularly the last) Popish Authors 1 fay, he obtained by invocating the Affistance of the Bleffed Virgin Mary in the time of Battle, whofe Image he wore over his Armour, and painted, bore in his Standard.

well settled his Affairs at home, made an Expedition, upon some unknown occasion, into France, and having quite forgotten the Unkindness he had formerly met with from his

<sup>1.</sup> Idem, ut supra, & Leland's Collectanea, Vol. V. pag. 20. 2. Harpsfield's Hift. Eccles, p. 38. cap. 24. & Gressy lib. 11. cap. 14. p. 239.

Uncle

Uncle Lotho, he not only took Mordred, Lotho's Son, into favour, but i intrusted him with the Government of the Kingdom, and commit. ted to him the Care of his Wife Queen Guine. ver. Mordred, instead of faithfully acquitting himself of the Trust reposed in him, took Advantage of the King's Absence, upon a Pretence, that King Arthur was a Bastard, as not being born in lawfull Marriage, and to this Treason he added the Crime of Incest, violently taking his Cousen's Wife Queen Guinever. Moreover, to ftrengthen himself, he entered into Confederacy with the King of the West-Saxons, to whom he yielded feveral Provinces. These infamous Crimes being come to the Ears of King Arthur, he presently returned out of Brittany, inflamed with an unquenchable Rage and Hatred against his abominable Kinsman. Mordred was prepared to hinder his Landing, at which time a cruel Battle was fought between them, in which Augusellus, King of Albania, and Walwan, two Relations of King Arthur, and called by Leland 2 due fulmina belli, two noted warlike Thunderbolts, with many others, fell on King Arthur's Side. This Battle was fought at Richborough neer Sandwich in Kent, as we are told by Stow 3 in his Chronicle.

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<sup>1.</sup> Creffy lib. 11. cap. 25. pag. 249. 2. Leland's Collectanes, Vol. V. pp. 36, 37. 3. Stow page 55.

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8. King Arthur having the Advantage, renewed the fight, and compelled ' Mordred to By to Winchester, whither he pursued him, and put him again to flight, which he directed towards Cornwall. But King Arthur not ceafing to follow, he, at last, overtook him neer the River Alaune, by Corruption called Camblan 2. where the Town of Camelford now stands, in which Place the Controversy was ended, but fatally to them both. For Mordred, having ranged his Army, in a desperate Fury rusht amongst his Enemies, resolved rather to dve than once more to shew his Back to them. In this Combat, which continued almost a whole Day 3, after horrible Bloudshed on both sides, King Arthur, with the Courage and Fury of a Lyon, rusht into the Troop, where he knew Mordred was, and making way with his Sword, he flew Mordred out right, and dispersed his Enemies; but in the Fight he himself received his own Death's Wounds, whereupon he was convey'd to the Abbey of Avalon, now called Glastonbury, by the Charity of a Noble Matron, a Kinfwoman of his, called Morgains, where he died of his Wounds on the 4 21th. of May in the Year 542.

9. As the Noble Matron Morgains had continued to convey King Arthur from Camblen

<sup>1.</sup> Cressy lib. 11. cap. 25. p. 249. 2. Speed's Chronicle, in K. Arthur, p. 271. 3. Cressy, ut supra. 4. Speed ibid. Stow, etc. to

to Glastonbury, and lookt after the dressing of his Wounds there whilft he was alive; fo she took upon her the chief ' care of his Funeral. after he was dead, which was managed with a great Deal of Privacy, (though feveral of the British Nobility were present at it,) least his Death, taking Air, should dispirit the Britains and flush the Saxons. For which reason twas given out, that he was alive and upon Reco. very, when actually they had buried him fixteen foot under ground; which was done to prevent the Saxons Infulting and offering any Indignity to his Corps in case they prevailed: which, for the Sins of the Britains, Almighty God shortly after permitted. But they never could find out where King Arthur was buried. For the Place of his Burial was not known, till 600. and odd Years after his Death, and then it was discovered upon the following Occasion.

10. King Henry the fecond having obtained, for two Campaines successively, considerable Advantages over the Irish, chiefly by the Courage and Bravery of Richard Clare, Earl of Pembroke and Chepstow, and the Welsh under his Command, went himself into Ireland in October 1172. to compleat the Reduction of that Kingdom, passing thro Wales, where, at Pembroke, he thanked the Welsh for their

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<sup>1.</sup> Leland's Collectanea, Vol. V. pag. 44. 2. Daniel's History, p. 82.

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Service, and told them, that, in great measure, the Success was owing to their ancient British Courage and Valour. The Welsh, pleased with King Henry's taking notice of their Loyalty, entertained him according to the Dignity of a King, and wished him the Prosperity and Victory, that attended heretofore their great King Arthur, whose Exploits one of their Bards, playing upon the Harp, sung to the King whilst he was at dinner. In that Ballad mention was made of the Place, where King Arthur lay buried, which was there said to be between two Pyramids, in the Holy Church-yard at Glastonbury, many soot deep.

to the Memory of King Arthur, his renowned Predecessor) at his Return out of Ireland, acquainted Henry de Blois, at that time Abbat of Glastonbury, with what he had learn't from the Ballad of the Bard, and desired him to dig and search after the Bones of that Great King. Henry de Blois searcht as he was ordered, and, according to the Report of 'Stow and some other Writers, he found King Arthur's Bones towards the close of King Henry's Reign. But, according to 'Leland and other Authors, they were not found out till the Year 1189. after King Richard the sirst came to the Crown, and

<sup>1.</sup> Leland's Collectanea, Vol. V. pp. 50, 52, etc. 2. Stow's Chron. p. 55. 3. Leland, ut supra.

U 2 when

when Henry de Saliaco or Henry de Soilly (as others call him) was Abbat, who, after the Abbey was burnt, commanded Men to dig again between those two Pyramids, and at feven foot deep they found a huge broad Stone, where, on that Side that lay'd downwards, was found a thin Plate of Lead, about a foot long, in the

This Leaden Cross was placed, by the poled and shewn, as one of the Cariofities of it, 'till the Diffolution of the Abbey.

Form of a Cross, and on that Side of the Plate towards the Stone was en-Command of the graven, in rude and barbarous Let-Abbat, in the Treaters, this Inscription : HIC JACET fury, and there ex-IN INSULA AVALONIA. And digging nine foot deeper, his Body was found in a Trunk of a Tree, and neer the Bones of King Arthur were found gre

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those of his Wife Queen Guinever, who, after her Husband's Death, retired either to the Nunnery of 2 St. Julius the Martyr in Caerleon, or else to that of 3 Ambrebury in Wiltshire, from one of which Places her Corps was convey'd privately to Glastonbury, and there privately buried in or neer her Husband's Grave. The King's Bones were of fo great a Bigness, that, when his Shin Bone was fet to the foot of a very tall Man, it reached three Fingers breadth above his Knee; and in his Scull were perceived ten Wounds, one whereof was very

<sup>1.</sup> Idem, p. 51. Speed's Chron. in K. Arthur, & alii. 2. Creffy lib. 11. cap. 25. p. 249. 3. Leland's Collectanea, Vol. V. p. 47. great,

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great, and look't upon to have been the cause of his Death. The Queen's Body seem'd to be perfect and whole, and her Hair was found to be neatly platted, and of the Colour of Burnisht Gold; but her Corps being touched with the Finger of one of the Spectators, it fell to Dust. This is reported by Leland, Stow, Speed, Bishop Usher, and others from Giraldus Cambrensis, who is an Author of Repute, and was an Eye Witness to the matter of Fact.

12. After the Spectators had gratified their Curiofities, the Abbat and his Monks, with great Satisfaction and Reverence, took all the Remains of the two Bodies out of their feparate Coffins, and putting them into decent Chefts, made for the purpose, they deposited them i first in a Chappel in the South Alley of the Church, till such time, as a Monument, fuitable to the Dignity of a King and Queen, could be made for them, in the Middle of the Presbytery of the Choir, where, in finishing the Church, they erected a stately Mausoléum of Touchstone, nobly engraven on the Outfide, in which they placed the King's Body by it self at the head of the Tomb, and the Queen's at his feet, being the East Side of it. On the West Side of the Tomb, that is to fay, where King Arthur's Bones were deposited, there was engraven this Infcription 2:

<sup>1.</sup> Leland, ut sup. p. 55. 2. Leland's Collect. Vol. VI. p 51. & ejustem Itinerarium, Vol. III. p. 84.

Hic jacet Arturus, flos Regum, gloria Regni, Quem mores, probitas commendant laude perenni.

And on the East Side, where Queen Guinever's were placed, there was this Inscription:

Arturi jacet hic conjux tumulata secunda, Qua meruit calos virtutum prole secunda.

And here did the Remainders of this Great King and his Queen quietly rest some &c. Years; at which time, that is to fay, in the Year 1278. King Edward the first and his Wife Queen Elianor, partly out of Devotion, and partly out of Curiofity, came to Glastonbury, attended by many of the Topping Men of the Nation, Clergy aswell as Nobility. Whereupon the 19th of April they caused King Arthur's Tomb to be opened, and both the Shrines to be taken out of the Monument, which when the Court and it's Attendance had throughly viewed, King Edward opened the Shrine, wherein King Arthur's Bones laid, and Queen Elianor the Cheft, wherein were those of Queen Guinever, and then each of them taking the respective Bones out of their respective Chests, they exposed them on two Credences or Side Tables, neer the High Altar, till the next Morning, for every one, that had a mind, to gratify their Curiofity, and early the next Morning,

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being the Wednesday before Easter, the King and Queen, with great Honour and Respect, wrapt up all the Bones (excepting the two Sculls, which were fet up and to remain in the Treasury) in rich Shrouds or Mantles, and placing them again in their separate Shrines, the King put into that of Arthur's this following Inscription ': "Hæc funt offa nobilissimi "regis Arturii, quæ anno dominicæ incarnatio-"nis 1278. decimo tertio Calend. Maii, per "Dominum Eadueardum, regem Angliæ illu-"strem, hic fuerunt sic collocata, præsentibus "Leonora, ferenissima ejusdem Regis consorte, "& filia Domini Ferrandi regis Hifpaniæ, ma-"gistro Gulielmo de Midleton, tunc 2 Norwi-"cenfi electo, magistro Thoma de Becke, archi-"diacono Dorsetensi, & prædicti regis thesau-"rario, Domino Henrico de Lafcey, Comite "Lincolnia, Domino Amadio Comite Sabau-"diæ, & multis Magnatibus Angliæ." And then the King and Queen fixing their Royal Signets to each Cheft, they caused the Cheft to be placed in the old Mausoléum, where they remained undiffurbed about two hundred and fifty Years, that is to fay, till the Diffolution of the Abbey in King Henry the eighth's Days, "and then this noble Monument, (faith 3 Speed) "among the fatal Overthrows of infinite more,

"was

<sup>1.</sup> Leland's Collectanea, Vol. V. pp. 55, 56. 2. Subintellige, this opinion. H. 3. Speed's Chronicle in King Arthur, p. 273.

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"was altogether razed at the dispose of some "then in Commission, whose over hasty Actions, and too forward Zeal in these Behalfs, hath "left unto us a Want of many Truths, and cause to wish, that some of their Imployments had been better spent.

vince my Reader, that there was such a Person as King Arthur, and that I have not imposed upon him, in saying in the 22<sup>d</sup>. Paragraph, that he bestowed upon the Abbey of Glastonbury the Towns of Brent Marsh, Poulton, and other Lands, and that he was buried in the Abbey Church there. Whoever desires to know more of this great Prince, let him read Leland's Account of him, printed in the fifth Volume of his Collectanea, and Mr. Cressy's 11th. Book of his Church History, from whence, in a great measure, all that is said of him here is taken.

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g and Queen frame their Royal Signers

offeners, Vol. V. rp. co. se Sabjacette

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r. Seerel's Chromede in King, Ambur, p. 173;

Les, 82 multie Magnatibne Anglies"

Omnia, que in hoc libello continentur, correctioni S. Matris Ecclesie volo subjecta esse. Fundatio & Statuta Cantariæ
SHERINGTONIANÆ

In Ecclesia Cathedrali
DIVI PAULI LONDINI.

E Codice MS. veteri penes

D. EDVARDUM FILMER,

De East Sutton in agro Cantiano, Baronettum.

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In Ecclesia Cathedrali
Divi PAULI LONDINI

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De East Sutton in agro CANTIANO, Baronettum.



## Fundatio & Statuta Cantaria



Dei Damine A men. Decimo die Testamentum sive Septembris, anno voluntas Domini Domini millesimo quadringentesimo quinquagesimo se-Magana anan ptimo, & anno re- parochiis

gni regis Henrici sexti post conquæ- Maria de Bothstum tricesimo sexto, Ego Rogerus ane & Santi 70-Mersshe clericus ac civis civitatis bannis super Wal-Londoniensis, in artem Mercerorum ejusdem civitatis admissus & juratus, compos mentis & in bona memoria mea, laudetur altissimus, existens,

condo, facio & ordino præsens testamentum meum, continens ultimam voluntatem meam quo ad laicum feodum meum de & in illis quatuor tenementis cum shopis, domibus, celariis,

-fol (1) 1.a.

Rogeri Mersshe, quo ad laicum feodum suum de quatuor tenementis in beatæ broke Londoniæ, cum juramento de non variando ab

<sup>(1.)</sup> Numeri isti marginales Codicis MS. folia indicant. Littera vero a primam, b secundam, faciem folii designat.

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folariis & fins pertinenciis simul situatis in parrochiis beatæ Mariæ de Bothawe & Sancti Johannis super Walbroke Londoniæ, videlicet inter tenementum nuper Thomæ Knolles, civis dum vixit & Groceri Londoniensis, Londoniæ defuncti, ex parte orientali, & tenementum heredum Adæ Fraunceys ex parte occidentali, ac tenementum pertinens communitati artis Pellipariæ, & gardinum Roberti Whityngham Armigeri ex parte boriali, & regiam viam vocatam Candelweisstere ex parte australi, in hunc qui sequitur modum.

In primis lego animam meam Deo omnipotenti, creatori ac redemptori meo, ejusque matri beatæ Mariæ Virgini perpetuæ, & omnibus Sanctis ejus, corpusque meum sepeliendum in nova capella, vocata Shiryngtone chapelle, situata prope hostium boriale ecclesiæ cathedralis

Sancti Pauli Londonia. Otxol omdoord mud

Item do & lego Decano dictæ ecclesiæ cathedralis, & ejusdem loci Capitulo, prædicta quatuor tenementa, cum shopis, domibus, celariis, solariis & suis pertinenciis, habend. & tenend. eadem quatuor tenementa, cum shopis, domibus, celariis, solariis & suis pertinenciis, eisdem Decano & Capitulo, & successoribus suis imperpetuum, sub modo, forma & condicionibus subscriptis, videlicet, quod prædicti Decanus, & Capitulum, & successores sui annuatim imperpetuum, anniversarium Walteri Shi-

Shiryngtone, nuper canonici Stagiarii dicta ecclesia cathedralis, per [ De tempore notam campanis, pulsatis in ipsa ec- exequiarum, viz. clesia folenniter celebrent, scilicet

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ultimo die Januarii Placebo & Dirige, cum novem leccionibus & suis antiphonis, versiculis & responsoriis, ac in crastino proxime sequenti commendacionem cum missa de Requiem pro anima prædicti Walteri, animabusque parentum, benefactorum & executorum ejusdem Walteri, ac omnium fidelium defunctorum. Et quod ipfi Decanus, & Capitulum, & fuccessores fui denarios subscriptos, pro observacione ejusdem anniversarii, inter se & alios capellanos & ministros subscriptos dicta ecclesia pro tempore existentes, & ad omnes exequias ejusdem anniversarii interessent, fingulis annis imperpetuum in die ejusdem missæ celebratas, de exitibus & proficuis, de dictis quatuor tenementis, cum shopis, domibus, celariis, solariis & suis pertinenciis, provenientibus, permanus camerarii dicta ecclesia cathedralis pro tempore existentis disponant & distribuant. videlicet Decano dicta ecclesia duos solidos; & cuilibet majori canonico & residenciario ejusdem ecclesæ viginti denarios; & cuilibet canonico non residenciario ejusdem ecclesiæ duodecim denarios; & minoribus canonicis ejusdem ecclesiæ inter se decem solidos; & uni capellanorum

<sup>1.</sup> Omnia uncis inclusa à manu sunt recentiori.

de Shirpington thauntrie ibidem interessenti Fol. 1. b. fex denarios; & aliis capellanis aliarum Cantariarum in dicta ecclesia cathedrali inter se viginti & tres folidos; & vicariis chori ejusdem ecclesiæ inter se quatuor solidos; & dicto ca merario, pro diffribucione hujulmodi denario rum facienda, octo denarios; & facriftæ ejuldem ecclefiæ octo denarios; & fubfacriftæ ejuf dem ecclesiæ sex denarios & quatuor virgæ bajulis ejusdem ecclesiæ inter se sexdecim denarios; & choriftis ibidem inter fe doos folidos & fex denarios; & pullatoribus campanarum ejusdem ecclesiæ inter se octo denarios; & illuminatori cereorum ejusdem ecclesiæ, alias dicto clerico camerarii, alias dicto famulo camerarii ipsius ecclesiæ, ea intencione, quod ipse majorem diligenciam faciat annuatim in supervidendo reparacionem & mundacionem tectorum dictæ capellæ, ac librariæ & cameræ eidem annexarum, quatuor denarios anob argoil mis

Item volo & ordino, quod prædicti Decanus, & capitulum, & successores fui, de exitibus

[ Salarium col- & proficuis prædictis annuatim folvant fex folidos & octo denarios, feu lectoris.7 minorem fummam, juxta discrecio-

nem suam, collectori exituum & reddituum prædictorum, per dictos Decanum & capitulum & fuccesfores suos deputando, pro stipendio five regardo fuo. Et quod dicti Decanus & capitulum & successores sui totum residuum

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exituum & proficuorum prædictorum in quadam cista, tribus clavibus serata & firmata, pro communi figillo capellanorum Cantariæ prædicta, ac pro thefauris pecuniae v& taliis rebus cantariam illam concernentibus, in eadem im [Dispoponendis & conservandis, ordinata, annuatim ficio rereponant, in eadem cifta tanquam depositum remansurum ad usum reparacionum tam dictorun quatuor tenementorum cum shopis, domibus, celariis, folariis & fuis pertinenciis, quam capellæ prædictæ, ac cameræ & librariæ eidem capellæ contigue annexarum. Quarum quidem davium una in custodia Decani & Capituli dicta ecclesia cathedralis pro tempore existencium alia in custodia capellanorum perpetuorum (Custodica cantaria pro tempore existencium, & dia clatercia in custodia magistri sive custodis Novi vium.] Collegii minorum Canonicorum dicta ecclefia cathedralis pro tempore existentis, perpetuis futuris temporibus remaneant. Et quod iidem Decanus & capitulum & successores sui hujusmodi refiduum aut aliquam partem ejufdem fibi ipsis applicare, appropriare vel inter se dividere, ant in alios usus, quam, ut prædictum eft, convertere nullo modo præfumant. Provifo semper, quod si redditus, exitus & proficua prædicta ad omnia præmissa perimplenda & facienda, propter incendium, vacacionem seu aliquam aliam causam non sufficiant in suturum, tunc primo de fummis obitus prædicti, & collectoris

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lectoris reddituum, & deinde de reparacione capellæ, cameræ & librariæ prædictarum, competens & racionabilis rata fubtrahatur.

Alterius volo, quod immediate post deces fum meum præsens testamentum meum per Executores meos subscriptos, aut eorum aliquos vel aliquem in huftengo Londoniæ, fecundum confuetudinem ejusdem civitatis, ex bonis meis irrotuletur. Ita quod immediate post hujusmodi irrotulacionem, ut prædictum est, faciendam, eadem ultima voluntas mea fic irrotulata, necnon evidencia, dicta quatuor tenementa cum shopis, domibus, celariis, solariis & fuis pertinenciis tangentes, per unum executorum meorum prædictorum liberentur Decano & capitulo dictæ ecclesiæ cathedralis pro tempore existentibus, penes eosdem & successores fuos perpetuo remanfuræ. Et infuper volo quod mei executores, postquam meam ultimam voluntatem debite executi fuerint, habeant de bonis meis mobilibus pro eorum laboribus fumniam viginti solidorum inter se distribuendam, seu saltem is eorum, qui solus eandem ultimam meam voluntatem executus fuerit, habeat dictam fummam viginti solidorum de bonis meis pro la bore fuo in hac parte facto ber il bonp dequi

Et juro ad sancta Dei evangelia, per me corporaliter tacta, quod hanc meam voluntatem, absque voluntate dictorum Decani & Capituli, seu saltem Decani & Canonicorum resi-

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denciariorum, vel, decanatu vacante, Canonicorum refidenciariorum dicta ecclefia cathedralis, in parte vel in toto, directe vel indirecte non mutabo, nec dicta quatuor tenementa cum shopis, domibus, celariis, folariis & aliis fuis pertinenciis, in parte vel in toto, alicui alteri vendam, donabo vel alienabo, seu vendi, Fol. 2. a. donari vel alienari confenciam. Sic me Deus adjuvet, & fancta Dei evangelia. Hujus autem testamenti mei meos facio, ordino & constituo Executores, videlicet Thomam Rothewelle armigerum, Johannem Watno, magistrum Johannem Ravene, Dominum David Hampstede, Dominum Willelmum Auftyne capellanos, Walterum Martyne & Johannem Burtone. In cujus rei testimonium huic præsenti testamento meo Sigillum meum appofui. Dat. Londoniæ die defin cathedrali Sancti Pauli . Diberquì onne &

Ordinacio Cantariæ duorum Capellanorum pro anima Walteri Shiryngtone, progenitorum Juorum benefactorum, & omnium fidelium defunctorum.

NIVERSIS & fingulis Christi sidelibus, ad quorum noticiam præsentes litteræ pervenerint, Rogerus Mersshe Clericus & Robertus Valance, Executores testamenti Walteri Shiryngtone presbiteri defuncti, Salutem, cum

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felicibus ad vota fuccessibus, & fidem indubiam præsentibus adhibere. Cum Dominus Rex Recita- nunc per litteras fuas patentes, fub magno Sigillo suo factas, quarum data est apud Westmonasterium decimo nono die Marcii, anno regni fui vicesimo quarto, de gracia sua speciali, inter alia, concesserit, & licenciam dederit pro fe & heredibus suis, quantum in ipso fuit, præfato Waltero, per nomen dilecti clerici fui Walteri Shiryngtone, Cancellarii fui Ducatus fui Lancastriæ, heredibus, executoribus & affignatis fuis, quod ipfe vel ipfi, aut eorum aliquis vel aliqui, unam cantariam perpetuam, feu plures cantarias perpetuas, de uno capellano perpetuo, seu duobus vel tribus aut quatuor capellanis perpetuis, divina fingulis diebus in ecclesia cathedrali Sancti Pauli Londoniæ, seu in ecclefia conventuali Prioratus Sancti Bartholomæi de Westsmythfeld Londoniæ, seu in ecclefiis illis, aut in quacumque alia ecclefia, seu quibuscumque aliis ecclesiis, seu in cimiterio dicta ecclesiæ Sancti Pauli, vocato Dardonchirche hame, vel in alio cimiterio, aut aliis cimiteriis, seu loco facrato quocumque, vel locis facratis quibuscumque, ubi fibi, vel eorum alicui vel aliquibus placeret, pro bono & falubri statu dicti Domini Regis, ac carissimæ consortis suæ, præfatique Walteri dum viverent, & pro animabus eorum postquam ab hac luce migrarent, necnon

non pro animabus antecessorum & benefactorum ipfius Walteri & heredum fuorum quorumcumque, ac omnium fidelium defunctorum, imperpetuum celebraturo vel celebraturis, facere, fundare, erigere, creare & stabilire posset seu possent. Et quod hujusmodi cantaria seu cantaria, sic de uno capellano perpetuo, aut duobus vel tribus aut quatuon capellanis perpetuis facta, fundata, erecta, creata, & stabilita, seu facta, fundatæ, erectæ, creatæ & stabilitæ, Shi rongtone Chaunterie vel Shirpugtone Chaunteries imperpetuum nuneuparetur aut nuncuparentur. Et quod postquam hujusmodi cantaria perpetua seu cantariæ perpetuæ, de uno capellano perpetuo, aut duobus vel tribus aut quatuor capellanis perpetuis facta, fundata, erecta, creata, & stabilita foret, seu factæ, fundatæ, erectæ, creatæ & stabilitæ forent, tunc dictus unus capellanus & ejus fuccessores, seu dicti duo vel tres aut quatuor capellani & eo-Fol. 2.b. rum successores, de quo vel quibus dictam can- [Incortariam perpetuam, seu dictas cantarias perpe-poratio tuas, sic fieri, fundari, erigi, creari & stabiliri capellacontingeret, effent unum corpus imperpetuum. norum.] Et quod ipse capellanus & ejus successores per nomen capellani perpetui cantariæ perpetuæ, ac ipsi capellani & eorum successores per nomina capellanorum perpetuorum cantariæ perpetuæ, seu cantariarum perpetuarum vocat. Shiryngtone Chaunterie vel Shiryngtone Chaun:

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placitandum. Et quod per hujusmodi nomen ac nomina placitare & implacitari, prosequi & desendere, respondere ac responderi possent, in quibusquamque locis & curiis spiritualibus & temporalibus, in omnibus & omnimodis accionibus realibus, personalibus & mixtis, sectis, querelis & demandis motis vel movendis pro ipso, vel ipsis, seu contra ipsium vel ipsos, tam coram dicto Domino Rege, heredibus & successorialibus sois, quam coram quibuscamque su sticiariis & Judicibus spiritualibus & tempora-

[Sigillum] libus. Et quod haberent commune [Licencia Regia figillum, pro negociis dictæ cantariæ per totum.] ac dictarum cantariarum deservitu-

rum. Et quod effent personæ habiles in lege ad perquirendum terras, tenementa, redditus, servicia ac possessiones quacumque in feodo & perpetuitate tenenda sibi & successoribus fuis, que de dicto Domino Rege immediate non tenerentur, ad valorem quadraginta librarum per annum, de quacumque persona, seu quibuscumque personis, ea eis dare, concedere five affignare volente feu volentibus. Pecnon de uberiori gracia fua concesserit eidem Waltero, heredibus, executoribus & affignatis suis, quod idem Walterus, heredes, executores & affignati sui, seu ipsorum aliquis aut aliqui, dare, concedere, & affignare posset seu possent advocacionem, patronatum & denominacionem e ad

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ominem nacionem cantariæ prædictæ, five cantariarum prædictarum, Decano & Capitulo dictæ ecclefiz cathedralis Sancti Pauli Londoniz, seu aliis personis ecclesiasticis vel religiosis ad libitum dicti Walteri, heredum, executorum vel affignatorum suorum, seu eorum alicujus aut aliquorum nominandis, habend. tenend. & possidend. advocacionem, patronatum & denominacionem prædict. eisdem Decano & capitulo, aut aliis personis ecclesiasticis seu religiosis ac eorum fuccessoribus imperpetuum, juxta ordinacionem ipfius Walteri, heredum, executorum vel affignatorum suorum, aut eorum alicujus seu aliquorum, & eisdem Decano & capitulo, & eorum successoribus, ac dictis personis ecclesiasticis vel religiosis & successoribus suis, quod ipsi hujusmodi advocacionem, patronatum & denominacionem à præfato Waltero, heredibus, executoribus & assignatis suis, seu ab eorum aliquo vel aliquibus, recipere possent, & tenere fibi & fuccessoribus suis imperpetuum, tenore dictarum litterarum patencium similiter licenciam dederit specialem, Statuto de terris & tenementis ad manum mortuam non ponendis, aut aliquo alio Statuto in contrarium edito, non obstante. Concellerit interras ad summam Super idem Dominus Rex & licen-40. librarum. ciam dederit pro se & heredibus suis, quantum in ipso fuit, præfato Waltero, heredibus, executoribus & affignatis suis, quod ipse

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tenementa, redditus, servicia & possessiones cum pertinenciis ad valorem quadraginta libra. rum per annum de quocumque feodo forent, quæ de dicto Domino Rege immediate in capite non tenerentur, prædicto uni capellano aut dictis duobus, tribus vel quatuor capellanis, de quo vel de quibus cantaria prædicta facta, fundata, erecta vel stabilita foret, seu cantaria prædictæ factæ, fundatæ, erectæ & stabilitæ forent, dare & concedere posset & possent, habenda fibi & successoribus suis. Et quod dictus unus capellanus, seu dicti duo, tres vel quatuor capellani, terras, tenementa, redditus, fervicia & possessiones illa cum pertinenciis recipere, necnon alia terras & tenementa ad valorem quadraginta librarum per annum, quæ de dicto Domino Rege in capite immediate non tenerentur, perquirere posset ac possent, & tenere fibi & fuccessoribus suis in puram & perpetuam elemofinam, vel -aliter imperpetuum, tenore dictarum litterarum patencium, licenciam timiliter dederit specialem, Statuto de terris & tenementis ad manum mortuam non ponendis, aut aliquo alio Statuto in contrarium edito non obstante, tam pro sustentacione capellanorum prædictorum & cujuslibet eorundem, quam pro sustentacione, supportacione & perimplecione quorundam onerum & pietatis operum, tam per dictum Walterum, heredes, executores seu affignaaffignatos suos, aut eorum aliquos aut aliquem, quam per dictos capellanos, seu eorum aliquem, juxta ordinacionem præfati Walteri, heredum, executorum, vel affignatorum fuorum, seu ipsorum alicujus seu aliquorum, superinde in hac parte faciendorum, sustentandorum, supportandorum & perimplendorum imperpetuum, prout in dictis litteris regiis patentibus plenius continetur. Ipseque Walterus in vita su zelo piæ devocionis accensus, cupiens terrena in cœlestia & transitoria in æterna felici commercio commutare, quandam capellam, fituatam prope hostium boriale dicta ecclesia cathedralis, vulgariter nuncupatum le Porthdore. necnon unam cantariam de duobus capellanis perpetuis in eadem capella, de confensu & affensu Decani & capituli ecclesiæ cathedralis prædictæ, virtute litterarum Domini Regis patencium prædictarum, ad laudem Christi Ihesu, Assumpcionisque gloriosæ virginis Mariæ matris suz, & Sancti Nicholai episcopi & confelloris, ac quandam librariam super claustrum dicti cimiterii vocati Pardonchirchehawe, cum quadam camera eidem librariæ contigue annexa, honorifice & laudabiliter erigere proposuit & inchoavit, hujusmodique capellanos custodes capellæ & librariæ prædictarum esse disposuit. Sed tamen, prout altissimo placuit, morte naturali præventus hujusmodi capellam, librariam & cameram plene perficere, seu cantariam

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onis cantariæ prædicta. & creacionis primorum capellanorum ejusdem.

Inicium ordinaci- are & stabilire minime valuit, por fui Executores antedicti, pium & falubre ejusdem Walteri propositum, quantum cum Deo possumus, devota promptitudine prosequi & perim. plere cupientes, 'præmissa post eius

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decession de suis bonis, favente altissimo, complere & perficere curavimus, atque unam cantariam perpetuam de duobus capellanis perpe tuis, divina fingulis diebus in capella fupradicta, quæ ad laudem Christi Ihesu Domini nostri, Assumpcionisque gloriosæ virginis Maria matris fuz, & Sancti Nicholai episcopi & con-

Capellani pro his tenentur nomina quorum

fessoris dedicatur, pro bono & felici fatu dicti Domini Regis, præfatæque nobiliffimæ confortis fuæ, ac omnium hic exprimuntur. T tenencium & firmariorum manerio rum, terrarum & tenementorum,quz

in futurum erunt cantariæ prædiæ, & pro omnibus benefactoribus cantariæ, capellæ & Fol. 3. b. librariæ prædictarum dum vixerint, necnon pro bono & falubri statu nostrům Executorum prædictorum dum vixerimus, & specialiter pro anima præfati Walteri nunc defuncti, animabuf que dicti Domini Regis, præfatæque nobiliffimæ confortis fuæ, ac omnium tenencium & fir mariorum maneriorum, terrarum & tenemento rum prædictorum, & omnium benefactorum dictarum cantariæ, capellæ & librariæ, cum ab mainst

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hac luce migraverint, necnon pro animabus nostrům Executorum prædictorum cum ab hac luce migraverimus, & animabus omnium fidelium defunctorum, imperpetuum celebraturis, vigore & auctoritate dictarum litterarum regiarum patencium, necnon auctoritate, consensu & affensu Decani & Capituli ecclesiæ cathedralis antedictæ, ad quos dictus locus facratus pertinet atque spectat, de bonis dicti Walteri facimus, fundamus, erigimus, creamus & stabilimus per præsentes, dictamque capellam Shirengtonefchapell, & dictam cantariam Shirping tone chaunterie imperpetuum volumus nuncupari. Necnon vigore, auctoritate, ac affenfu & consensu antedictis, Johannem Ravene in artibus magistrum, & David Hampstede in artibus bacallarium, primos capellanos perpetuos ejusdem cautariæ perpetuæ in dicta capella ordinamus, nominamus & præficimus, ipfolque capellanos perpetuos in corporalem possessionem dictæ cantariæ perpetuæ in dicta capella ponimus cum suis juribus & pertinenciis universis. Insuperque dictis vigore, auctoritate, ac assensu & consensu quoddam sigil- Primaria ordinalum commune pro prædictis capella- cio Sigilli communis cantariæ prædictæ ac successori- nis capellanorum bus suis sieri fecimus, idemque sigil- prefate cantarie lum commune tanquam figillum com- & custodiæ ejusmune sum eis liberavimus, sibi & dem. successoribus suis, pro negociis quibuscumque dictam

dictam cantariam concernentibus, perpetuis futuris temporibus deserviturum. Cum quo quidem figillo iidem capellani, aut fuccessores

cani.7

fui nichil penitus figillent, absque af. [Nihil debet iensu & consensu prædictorum Defigillari præter cani & Capituli pro tempore existencium, dictumque figillum commune fub custodia in quadam cista suffici-

> enti tanquam deposito dictorum capellanorum & fuccefforum fuorum infra cameram prædictam , inter capellam & librariam prædictas fituatam, ad hoc deputatam, fub tribus feruris & tribus clavibus fecure feranda, falvo cuftodiendum ordinavimus & statuimus remansurum. Quarum quidem trium clavium unam in custodia Decani & Capituli dictæ ecclesiæ cathedralis pro tempore existencium, alteram vero clavem in custodia capellanorum prædictorum dictæ cantariæ pro tempore existencium, & terciam clavem in custodia nostrům Executorum antedictorum dum vixerimus, seu alterius nostrum dum vixerit, & post decessum nostrum dictam terciam clavem in custodia magistri sive custodis Novi Collegii minorum canonicorum ecclesiæ cathedralis antedictæ, qui pro tempore fuerit, pro perpetuo volumus remanere.

Wreterea nos Executores antedicti ad cetera ordinaciones & statuta super dictis capella & cantaria, pro meliori perpetuaque continuacione earundem habenda, necnon pro falva & meBib

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securiori custodia dictæ librariæ, ac omnium & fingulorum librorum in eadem libraria nunc existencium, & omnium aliorum librorum quæ ad five in librariam prædictam quoquo modo Foli 4. a. imposterum devenerint, necnon pro sustentacione & supportacione maneriorum, terrarum & tenementorum cum pertinenciis, quæ in futurum spectabunt ad capellam & cantariam prædictas, ac capellanos earundem & fucceffores fuos, ac eciam pro fustentacione, supportacione & perimplecione aliorum onerum & pietatis operum, tam per nos Executores prædictos seu alterum nostrum, quam per præfatos nunc capellanos aut successores suos seu eorum aliquem, juxta ordinacionem nostram factam five faciendam, procedimus in hunc modum.

Et quia consideramus ac pie credimus, quod, inter cetera misericordiæ & pietatis opera, ipsa divinorum & missarum celebracio, à sanctis sacerdotibus, tanquam ministris Christi Ihesu in ea parte canonice deputatis, Deo dante peracta, aliorum operum omnium censetur potissima, per quam miserimæ peccancium animæ ab eotum diris cruciatibus, non dum pura

Modus celebrandi missas suas, & cum quibus collectis, & de tabula ordinanda & ponenda coram eis in altari ubi celebrant, & de renovacione ejusdem.

rum diris cruciatibus non dum purgatæ, refrigerium 'consequentur & veniam, ac fragiles hujus vitæ homines, in hujus seculi voluptatibus graviter prostrati, ad viam graciæ susci-

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efficientur: Ideo ordinamus & statuimus, quod præfati nunc capellani perpetui dictæ cantariæ perpetuæ & eorum fuccessores singulis diebus humano more missas devote celebrent in capella prædicta, cum specialibus collectis subscriptis, cum earum secretis & postcommunibus in eisdem missis, necnon in aliis eorum oracionibus & suffragiis orare perpetuo specialiter teneantur pro statubus & animabus, ut præmittitur, specificatis sub hac forma, scilicet pro vivis: "Deug, qui caritatis dona per gra-"ciam Sancti Spiritus tuorum cordibus fidelium "infundis, da famulo tuo Regi nostro N. & cendæ.]" famulæ tuæ Reginæ nostræ N. ac famulis & "famulabus tuis omnibus, nobis specialiter re-"commendatis, pro quibus tuam deprecamur "clemenciam, falutem mentis & corporis, ut "te tota virtute diligant, & quæ tibi placita " funt tota dileccione perficiant, per Dominum " &c." Et pro defunctis : "Deus, cui proprium "est misereri semper & parcere, propiciare "animæ famuli tui W. facerdotis, ac animabus "famulorum famularumque tuarum omnium, te nobis specialiter recommendatorum, & omnia "eorum peccata dimitte, ut mortis vinculis "absoluti transire mereantur ad vitam, per "Dominum &c." illis vero diebus secundum

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duntaxat exceptis. Et quod habeant iidem [Quod duo capellani & successores sui cantariæ me-habemoratæ semper coram se super altare ejusdem ant tacantariæ in capella prædicta unam tabulam bubene scriptam de nominibus illorum, tam vivolam.]
rum quam defunctorum, pro quibus dicti capellani & successores sui specialiter tenentur orare, ut prædictum est, ad ipsorum capellanorum & successorum suorum celeriorem memoriam in ea parte habendam. Et quod hujusmodi tabula, quociens vetusta suerit & caduca, tociens sumptibus & expensis capellanorum prædictorum & successorum suorum renovetur & inibi collocetur. Quodque prædicti nunc capellani & successorum suorum senodo dicendi horas canonicas

prædicti nunc capellani & successores be modo dicendi horas canonicas dicta cotidie, quantum commode poterint, insimul dicant vesperas &

matutinas cum ceteris horis canonicis de die fecundum usum Sarum, vel prout usus dictæ

ecclesiæ cathedralis ibidem observatur. Et quod dicti nunc capellani & successores sui cantariæ prædictæ in dicta capella \* insimul dicant septimanatim singulis annis imperpetuum

De modo dicendi exequias juxta ordinacionem cantariæ.

\* Fol. 4. b.

Placebo & Dirige, cum novem leccionibus & fuis antiphonis, verficulis & responsoriis, omni feria quinta, & commendacionem in crastino ante missam de Requiem, & quod eadem missa de Requiem per unum ipsorum duorum capellanorum

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lanorum in eodem crastino infra capellam prædictam celebretur. Aliis vero diebus infimul aut divisim, infra vel extra capellam prædictam, commemoracionem de defunctis dicant secundum usum Sarum, specialiter pro animabus præ. [Excu- dictis, nisi infirmitate seu alia causa racionabili fatio.] ad præmissa, seu aliquod præmissorum in forma

supradicta faciendum præpediti fuerint, seu eo. De alterno & mu- rum alter præpeditus fuerit. Et quod tuo auxilio in mif- alter ipforum nunc capellanorum &

nibus rum.

farum celebracio- fuccessorum suorum in dictarum miscapellano- farum celebracionibus infra capellam prædictam alteri eorum mutuum impendat obsequium, nisi auxilium sufficiens ali-

unde ibidem supervenerit, seu alia causa ra-

cionabili excusetur.

De deputacione capellanorum, ut fint custodes librarie pradicta, & quod inter eos fit paritas & nulla Superioritas.

CHENOUS.

Item ordinamus & statuimus, quod prædicti Johannes Ravene & David Hampstede, & successores sui capellani cantariæ supradictæ, sint imperpetuum custodes capellæ, cameræ, & librariæ prædictarum, ac omnium librorum & ornamentorum quæ nunc funt & in futurum erunt in eisdem

capella, camera & libraria. Ac eciam, quod nulla attendatur seu observetur prioritas sive fuperioritas inter ipsos capellanos & eorum fuccessores, cujuscumque gradus aut condicionis fuerint seu alter eorum fuerit, set quod pares & æquales fint in omnibus quæ ad prædictas

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capellam, cantariam, & librariam ac custodiam earundem pertinent, reputentur eciam & habeantur. Quodque omnes & finguli capellani, ad prædictam cantariam, ac ad custodiam capellæ, cameræ & librariæ prædictarum in cantaria.] futurum admittendi, fint viri Anglici, personæ habiles & ydoneæ, atque graduati in aliqua facultate in Uni-

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[ Capellani fint viri Anglici.]

versitate Oxoniensi sive Cantebrigiensi, si tales commode adquiri & haberi poterint. Ac quod non fint religiofi viri exempti vel non exempti, neque aliunde beneficiati cum cura seu officiati, fet dictis cantariæ, capellæ & librariæ, & earum custodiæ, juxta ordinaciones & statuta nostra, hic superius & inferius, cum assensu & consensu prædictorum, facta sive facienda, debite deservientes fint fideliterque intendences. Ita semper, quod per aliena negocia seu beneficia sive officia aliqua occasione accepta, non impediantur aut eorum alter impediatur à sui officii prædicti debita execucione & observacione.

Item ordinamus & statuimus, quod Quibus horis canodicti nunc capellani prædictæ canta- nicis & processionibus debent cariz, & eorum fuccessores, vesperis, completoriis, altis missis, & proces- pellani interesse. fionibus, quæ fient in dicta ecclesia cathedrali, in festis principalibus ac duplicibus,& diebus dominicis, necnon in proceffionibus, quæ per

I. F. quæ fient per.

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Decanum & canonicos & ceteros ministros ejusdem ecclesiæ cathedralis infra eandem ec clesiam, ac in diebus Rogacionum, ac in gene ralibus proceffionibus per civitatem Londonia ab eisdem decano & canonicis & ceteris mini stris faciendis, & omnino secum in eorundem capellanorum habitubus habitui aliorum capel lanorum aliarum cantariarum, in dicta ecclefia Fol. 5. a. cathedrali fundatarum, conformibus, ex corum propriis fumptibus & expensis perquirendis interfint, procedant & progrediantur, & uter que corum interfit, procedat & progrediatur nisi per proposicionem verbi Dei, seu sermoni TExcuzacionem, per eofdem feu eorum alterum alibi dicendam aut faciendam, aut aliqua alia canfa racionabili occupati aut præpediti fuerint, five eorum alter, occupatus five præpeditus fuerit judicio Decasi & capituli dicta ecclesia cathe dralis approbanda. como meila voi lioup ille

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De cohabitacione 3tem ordinamus & statuimus, quod prædicti nunc capellani dictæ canta capellanorum. riæ, & corum fuccessores cohabitent conversentur & pernoctent in cameri

infra mansionem, vocatam le Chaunteriepreste houses, ad occidentalem finem cimiterii dica ecclefiæ cathedralis fituatam, & cum illis a pellanis aliarum cantariarum, ibidem infradi Cham ecclesiam cathedralem fundatarum & in dicta mansione conversantibus, commensales fint & conversentur, quamdiu hoe ibidem obtinere ftros

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prædicti Johannes & Statuimus, quod prædicti Johannes & David, capellani perpetui Cantariæ prædictæ, & successores sui, viginti & quatuor marcas sterlingorum annuatim percipiant, de sructibus, redditibus, proventibus, extibus & revencionibus maneriom, terrarum & tenementorum de Goddene alias stict. Gatesdene & Mondana alias stict. Gatesdene & Mondana alias stict.

De solucione stipendii capellanorum, & quibus anni termini: [&
quantum capellanus pro stipendio
annuatim recipiet.]

Goddene, alias dict. Gatefdene, & Morgheve, cum pertinenciis, infra parochiam de Tenterdene in comitatu Kancii, provenientes, scilicet uterque corum duodecim marcas, pro annuali stipendio five falario fuo, per manus collectoris five reddituarii, aut aliorum occupatorum eorundem maneriorum, terrarum & tenementorum pro tempore existencium, ad quatuor anni terminos, scilicet Paschæ, Nativitatis Sancti Johannis Baptistæ, Sancti Michaelis Archangeli & Natalis Domini, vel infra unum mensem proximum post quemlibet trium terminorum prædictorum immediate sequentem, aquis porcionibus tam pro obsequiis suis debite impendendis circa custodiam capellæ, cameræ & librariæ prædictarum, quam pro observacione Aa

vacione & perimplecione aliorum onerum, di ctis capellanis & fuccessoribus sois per hæc no stra ordinaciones & statuta superinde imposito rum, factis sive faciendis, necnon pro cameris suis, ut præmittitur, perquirendis & habendis.

De reparacione & gubernacione tenementorum capellanorum cantaria. Item volumus & ordinamus, qued omnia maneria, terræ & tenementa & aliæ possessiones cum suis pertinenciis, quæ per nos, vel per dictos nunc capellanos aut successores suos

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nt capellanos cantariæ prædictæ, perquiri for haberi & possideri valcant, seu eis dari quovis modo contigerint in suturum, reparantur, sustententur, & in omnibus regantur & gubernentur per bonum advisamentum, assensum & consensum Decani & Capituli ecclesiæ cathedralis prædictæ pro tempore existencium, & ad maximum commodum & proficuum cantariæ prædictæ.

De ordinacione reddituarii ad recipiendum & colligendum exitus & proficua de maneriis & tenementis cantaria, & de compoto ejusdem, & coram quibus, & de ipsorum regardis, & de the-

quidam collector five reddituarius, & post ejus decessium sive ammocionem ab eodem officio alius collector sive reddituarius, & sic continue unus post alium ordinetur per Decanum & Capitulum prædictos, ac per dictos capellanos cantariæ prædictæ pro tempore existentes, ad omnia sirmas, exitus & proficua, de eisdem maneriis, terris, tenementis & aliis di.

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alis possessionibus prædictis prove- sauro excrescente niencia, recipiendam. Qui quidem reponendo in quancollector \* sive reddituarius, tam de dam cistam.

receptis illis, quam de omnibus solu-

conibus fais, tam pro reparacionibus per advilamentum, affensum & confensum prædicta fiendis, quam pro aliis rebus ad officium fuum spectantibus, annuatim reddet racionabilem compotum coram Decano feu præsidente Capitili, & uno de Canonicis Stagiariis dictæ ecclefiz cathedralis, per ipsum Decanum deputando, wmagistro sive custode Novi Collegii Minorum Canonicorum ejusdem ecclesiæ, necnon coram dictis duobus capellanis pro tempore existentibus, aut coram certis auditoribus, per ipfos Decanum feu præfidentem, & Canonicum Stagiarium & magistrum sive custodem, ac capellanos prædictos, pro tempore existentes, assigrandis. Et quod omnia hujulmodi compota annuatim redigantur in scriptis in ' pargameno fecundum debitam formam compoti, & ponantur in cifta prædicta sub seruris prædictis salvo ibidem pro perpetuo remanfura. Et volumus, qued dietus collector five reddituarius de firmis, exicious & proficuis prædictis annuatim folvat & facisfaciat utrique capellanorum prædictorum duodecim marcas, ad terminos prædictos in forma prædicta folvendas. Et quod de residuo firmarum, exituum & proficuorum prædictorum, ultra viginti & quatuor marcas illas Aaz I. Sic.

illas eisdem capellanis solvendas, tam prædicii Decanus seu præsidens, & Canonicus Stagiarius, ac magister sive custos, necnon prædicti auditores pro compotis prædictis audiendis & terminandis, quam prædictus collector five reddituarius pro labore fuo in officio prædicto habendo, necnon aliæ personæ pro compotis prædictis in scriptis, in forma prædicta fiendis

[Remuneratio Decani pro com-

racionabiliter remunerentur. Vide. licet prædictus Decanus seu præfipoto audiendo.] dens, pro quolibet die, quo super auditu dicti compoti personaliter oc

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cupatus fuerit, duodecim denariis, ac prædichis Canonicus Stagiarius duodecim denariis, & magister sive custos octo denariis, ac prædicti auditores & aliæ personæ prædictæ, secundum discrecionem & bonam conscienciam dictorum Decani seu præsidentis & duorum capellanorum

[Deresiduo ponendo in cifta ad suprarum & poffeffionum.

cantariæ prædictæ pro tempore existencium, & residuum eorundem sirportacionem ter- marum, exituum & proficuorum prædictorum, ultra dictas viginti & quatuor marcas annuas & remuneraciones prædictas, in forma prædicta fi-

endas, annuatim ponatur in cista prædicta, una cum rotulis compoti prædicti, ibidem falvo custodiendum, ad usum reparacionis & supportacionis maneriorum, terrarum, tenementorum & aliarum possessionum prædictorum, necnon ornamentorum infra capellam prædictam, ac eciam Advertise !

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eciam ad defensionem dictorum capellanorum, necnon terrarum & tenementorum ac jurium quorumcumque cum suis pertinenciis ad dictam cantariam spectancium seu pertinencium, per bonum advisamentum, assensum & consensum dictorum Decani & Capituli pro tempore exifencium fiendam. gianos 38 nionsoit

Item volumus & ordinamus, quod nec dicti capellani, neque successores terrarum & tenehi, nec eorum aliquis aliquo tempore futuro, sub poena privacionis, alienent seu onerent maneria, terras, tenementa & possessiones prædicta, nec aliquam inde parcellam, neque Capitali facienda, ea vel aliquam parcellam eorundem,

De alienacione mentorum non fienda, nec de eorundem dimissione ad firmam consensu Decani 3

absque assensu & consensu nostrum executorum prædictorum, dum vixerimus, seu alicujus nostrûm dum vixerit, & post decessium omnium nostrum absque bono advisamento, assensu & consensu prædictorum Decani seu præsidentis, & Capituli & successorum suorum, alicui sive Fol. 6. 2 aliquibus ad firmam dimittant. Et quod hujufmodi dimissiones imposterum aliquibus aut alicui faciendæ fint per Indenturas inde fiendas, ita quod non excedant ultra septennium in una dimissione, & hoc sub nominibus & communi figillo dictorum capellanorum & fuccessorum suorum ex assensu & consensu prædictis.

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tariæ rum.

De duobas paribus qualitati volumus & ordinamus, quod Inventationim in duo paria Inventariorum indentato dentatorum de bo- rum fiant inter præfatos Decanum nis capelle & can & Capitulum & fuccessores suos ex predicte una parte, 8 dictos capellanos de ixe exchipitengtone chaunterle ex allen

parte, testificancia & continencia omnia & finenoisane gula libros, jocalia & alia ornamenta quacumque, que ad dictas capellam, cantariam & librariam nunc pertinent leu in faturum pertimebunt, ea videlicet que ad dictas capellam a cantariam pertinent in indentufis per fe, &ea que pertinent ad librariam prædictam in alis Inventariorum, sic separatim indentatorum, duz partes penes præfatos Decanum & Capitulum & fuccessores suos, & alia dua partes penes prædictos capellanos & fuccesfores suos perpetuo volumus remanere. Et quod eadem Inventaria indentata tociens renoventur, quociens necesse & oportunum sic sieri videbitur, seu saltem fingulis trienniis. Ac eciam, quod dichi nunc capellani & Iuccessores sui omnia prædicta libros, jocalia, & alia ornamenta quacumque, cum dictis suis Inventariis, præfatis Decano & Capitulo, & successoribus suis, autalicui persona, per ipsos Decanuni & Capitulum ad hoc affignandæ five deputandæ, ad minus semel quolibet anno monstrent & ostendant,

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Item ordinamus, quod 6 aliquis apellanorum cantaria pradicta in fimitate aut aliqua impotencia temprali aut perpetua impediatur, quo minus in cantaria prædicta, juxta ordinacionem sjuldem, poterit delervire, auod propter hoc à cantaria fin seu à percepcione salarii seu stipendii sui

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De non amocione capellanorum, adveniente ipforum impotentia & impedimento deferviendi cantaria predicte.

przdicti, dum tamen dica infirmitas vel inter potencia ex sua culpa non eveniat, quilo modo u rou emellatur five repellatur, fet oret devote, & lis fupleat defectum bujulmodi in oracionius devotis & aliis operibus pietatis, juxta vires has pro statubus & animabus præ De rata percipides. Item fi contingat, aliquem ends in tempore hijusmodi capellanorum decedere, ingressur ad canedere, relignare, seu locum suum wiam & regresdimittere, vel quovis alio modo à sus ab eadem. dicta cantaria sua pro perpetuo ammoveri, peripiat nichilominus porcionem debitam, quam meruit, pro rata comporis quo steterit in officio cantariz prædiciæ. Et eciam, quod quilibet capellanus ejuidem cantaria fuperveniens, ex die, quo fuerit admissus, receptus & inductus ad dictam cantariam, & pro tempore quo in cadem officiaverit, juxta ordinacionem ejufdem, percipiat nichilominus porcionem debiam pro rata temporis quo ministraverit in cantaria prædicta. Quodque iidem capellani & successores sui annuatim de mense in menfem 1. Sic.

De mundacione tedorum capelle & libraria pradictarum fienda.

fem tecta capelle, camera & libra. riæ prædictarum fupervideant, feu alter eorum supervideat, & eadem tecla mundari faciant seu alter comm mundari faciat, ne per obturacionem

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cantarie vel defectum mundacionis eorundem tectorum aliquod dampnum eis eveniat. & fi quos de fectus in ipfis tectis inveniant, ipfi illos defectus

capella, camera, & libraria pradida.7

Fol. 6. b. dictis Decano & Capitulo intiment [Quorum expensis & denuncient, ea intencione, ut ildebent reparari dem Decanus & Capitulum hujus modi defectus cicius emendari & reparari faciant, fecundum formam & effectum ultimæ voluntatis mei præ-

fati Rogeri, quo ad laicum feodum meuni de & in quatuor tenementis, cum shopis, domibus, eelarii folariis & fuis pertinenciis, fimul fituatis in parochiis beatæ Mariæ de Bothawe & Sancti Johannis fuper Walbroke Londonia.

De libris libraria non accommodandis.

Item volumus & ordinamus, quod non licebit prædictis capellanis cantariæ prædictæ, aut fuccessoribus fuis custodibus prædictæ librariæ, aliquo

tempore futuro aliquos libros, feu aliquem librum ejusdem librariæ, qui nunc funt aut in futurum erunt, alicui personæ five aliquibus perfonis alienare, concedere feu accommodare, absque assensu & consensu prædictorum De cani & Capituli aut successorum suorum, & fulficienti caucione eisdem capellanis exhibita & delideliberata. Bt quod tempus hujusmodi accommodacionis dimidium annum non excedat.

Quodque dicta libraria, hostiis ipsius per præfatos capellanos custodes e- De apercione hojuldem, & corum successores, aut al- stiorum libraria, terum ipforum, apertis singulis diebus profestis annuatim à festo Nati-

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vitatis beatæ Mariæ virginis usque festum Annunciacionis ejusdem, ab ortu solis, donec hora [Grave nona post altam missam de servicio diei in dicta onus.] ecclesia cathedrali finiatur; & iterum ab hora prima post meridiem usque ad finem completorii in eadem ecclefia cathedrali, vel saltem usque ad occasium solis per eosdem, seu eorum alterum, fic continue diligenter custodiatur. Et eciam fingulis diebus profestis annuatim, ab eodem festo Annunciacionis beatæ Mariæ virginis usque ad prædictum festum Nativitatis ejusdem, ab hora diei fexta, donec hora nona post altam missam in dicta ecclesia cathedrali, & iterum ab hora prima post meridiem quousque completorium in eadem ecclefia cathedrali finiatur, per præfatos capellanos, seu eorum alterum, & fucceffores suos custodes dictæ libranæ debite & diligenter aperta, custodiatur, nisi causa racionabilis hoc fieri impediat. Ita quod nullum dampnum eidem librariæ aut in libris aut in hostiis, seruris vel fenestris vitreis ejusdem, ex negligencia dictorum capellanorum aut succesforum fuorum custodum dictæ librariæ evenire

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contingat. Et fi quid dampnum hujufmodi in præmissis, seu aliquo præmissorum, per negligenciam ipsorum capellanorum, seu eorum alterius, aut fuccessorum suorum quoquo modo imposterum evenerit, id vel ipsa dampnum aut dampna recompensare, emendare & satisfacere, tociens quociens contigerit, de falariis seu stipendiis suis propriis, auctoritate & judicio dictorum Decani & Capituli, debeant & teneantur, ut eff justum. Ceteris vero diebus, noctibus & temporibus hostia prædicta, cum eorum seruris & clavibus, omnino fint claufa & fecure ferata.

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De custodia tibrariæ per diem per capellanos facienda, & de absencia à pradicta capella non fienda fub pæna privacionis.

Atem volumus & ordinamus, quod prædicti nunc capellani & fucceffores fui cantariæ prædictæ nullo modo ab eisdem capella & libraria per spacium unius diei integri, absque licencia speciali nostrům Executorum pradi-Ctorum dum vixerimus, aut alterius nostrûm qui supervixerit, & post decessium nostrum

præfatorum Decani & Capituli & fuccessorum fuorum pro tempore existencium petita primitus & obtenta, se absentent, seu aliquis eorum se Fol. 7. a. absentet. & licet cum hujusmodi licencia se absentaverint, non transient nisi ad loca honesta & pro causis honestis, nec ambo simul utantur hujusmodi licencia absentandi. Quod fi aliquis eorum in contrarium fecerit, pro quolibet die, per quem ipse fic se absentaverit, duos denarios de falario five flipendio fuo a mittat

mittat & perdat, in ciftam, penes Decanum & Capitulum prædictos remanentem, ad ufum reparacionis prædictorum quatuor tenementorum imponendos & applicandos. Quodque, fi idem capellani aut successores sui, sive eorum aliquis per viginti dies, absque licencia superius limitata aut causa racionabili, quovis anno futuro à dictis cantaria, capella & libraria se absentaverit; vel si aliquis ipsorum nunc capelknorum aut fuccessorum suorum cantariæ prædicta aliquam religionem ingressus fuerit, aut quodcumque beneficium ecclefiafticum cum cura, aut officium temporale admiferit & optipuerit, aut publicus fornicator, vel ex aliqua causa de jure privabilis reperiatur, quod tunc Decanus & Capitulum supradicti pro tempore existences, super præmissis absenciis, defectibus & causis debite inquirant, & illum, quem reum & culpabilem in aliquo præmissorum invenetint, à loco, beneficio & officio cantariæ, capellæ & librariæ prædictarum, per dictos Decanum & Capitulum pro tempore existentes, una cum assensu & consensu nostrům præfatorum Executorum dum vixerimus, seu nostrûm alterius qui supervixerit, perpetuo ammoveant canonice, & privent summarie, simpliciter & de plano, absque strepitu & figura judicii, eciam non observatis terminis set abbreviatis procedendo, & alius capellanus, videlicet Anglicus, ut præfertur, habilis & ydoneus per Bb 2

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De novo capellano præficiendo post privacionem capellani factam.

nos Executores prædictos dum vixe. rimus, aut alterum nostrum dum vixe rit, loco ipsius sic delinquentis prafatis Decano & Capitulo, vel, decamunos svi natu ibidem vacante, tunc ipfi Capi-

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tulo nominetur & præsentetur. Quem sic præsentatum ipsi Decanus & Capitulum, vel, decanatu vacante, ipsum Capitulum ad locum, officium & beneficium prædictum admittant, &in dicta cantaria ipsum instituant pariter & inducant, cum suis juribus & pertinenciis universis. Et eundem modum præsentandi, instituendi & inducendi fieri & observari volumus, quociens & quando locus vel loca capellani vel capellanorum memoratæ cantariæ ex quacumque alia causa vacare contigerit, durante vita nostrûm prædictorum Executorum, ac alterius nostrûm diucius viventis. Et post decessum utriusque nostrum collacio, ordinacio & disposicio dictæ cantariæ, cum suis juribus & pertinenciis universis, quociens vacaverit, ad præfatos Decanum & Capitulum, vel, decanatu vacante, ad ipsum Capitulum pertineat. Amolla mus un

annuatim Decano pro indempnitate eorundem.

Item statuimus & ordinamus, quod ad effectum, quod Decanus & Capi-& Capitulo fienda tulum dictæ ecclesiæ cathedralis & pro ipsorum favore successores sui majorem favorem, diin certis rebus, & ligenciam & solicitudinem imposterum impendant circa regimen, fultentacionem & conservacionem cantaria,

tariæ, capellæ & librariæ prædictarum, juriumque & pertinencium suorum, necnon circa observacionem & execucionem statutorum & ordinacionum nostrorum præscriptorum, ac eciam pro pane, vino & cera, per præfatos Decanum & Capitulum & successores suos præfatis capellanis & fuccessoribus suis imperpetuum inveniendis & exhibendis, pro missis in dicta capella fingulis septimanis cotidie perpetuo celebrandis, necnon in recompensacionem, tam Fol. 7. b. oblacionum ad quandam ymaginem beatæ Mariæ virginis, extra le Porthore dictæ ecclesiæ cathedralis olim contigue situatam, fieri consuetarum, & aliarum oblacionum quarumcumque in dicta capella in futurum faciendarum, quam dampnorum & detrimentorum quorumcumque, ipsis Decano & Capitulo & successoribus suis ea occasione qualitercumque forsan contingencium, racione construccionis & ædificacionis capellæ prædictæ, ipfi duo capellani cantariæ prædictæ, & successores sui pro tempore existentes, annuatim, videlicet Debentur diad festum Purificacionis beatæ Mariæ ctis Domino Devirginis, imperpetuum Decano & Cacano & Capitulo pitulo prædictis, & fuccessoribus suis, decem folidi.] seu ipsorum camerario dictæ ecclesiæ cathedralis, pro tempore existentibus, decem solidos sterlingorum monetæ Anglicanæ de exitibus, proventibus, proficuis & obvencionibus de maneriis, terris, tenementis & possessionibus tores

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bus prædictis, per manus collectoris, five reddituarii prædicti, pro tempore existentis, solvere debeant & teneantur, prout per quoddam fcriptum indentatum, inde, inter alia, inter Decanum & Capitulum dictæ ecclesiæ cathedralis ex una parte, & nos præfatos Executores ex altera parte, fiendum, plenius poterit apparere. Rulling of the donocarix

De personali interessencia unius capellani in exequiis anniversariis fundatoris a-

Item volumus & ordinamus, quod unus capellanorum prædictorum & fuccefforum fuorum annuatim imperpetuum omnibus exequiis anniversarii prædicti Walteri Shiryngtone, in bud Prioratum dicta ecclefia cathedrali fingulis an-Bartholomai, & nis perpetuo celebrandis, personaliter alterius in ecclesia ibidem interfit, & alter corundem cathedrali Sandi capellanorum & successorum suorum Pauli. annuatim imperpetuum omnibus exefor

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quiis anniversarii ejusdem Walteri, in ecclesia conventuali Prioratus Sancti Bartholomæi fingulis annis perpetuo celebrandis, personaliter ibidem intersit, per assignacionem & deputacionem Decani dictæ ecclesiæ cathedralis, seu ejus locum tenentis pro tempore existentis, impedimento cessante legitimo? al Sibario olorio

rum admissione ad cantariam.

Item, ut dampnis prædictarum De juramento ca- capellæ, cantariæ & librariæ præcapellanorum in ipso- veatur & jacturis, volumus & ordinamus, quod prædicti nunc capellani dictæ cantariæ perpetuæ, & fucceffores ed-

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fores sui tempore admissionis, institucionis seu induccionis suæ in cantariam prædictam, coram Decano & Capitulo dictæ ecclesiæ cathedralis pro tempore existentibus, juramentum ad sanda Dei evangelia, per ipsos corporaliter tacta, præstent & faciant sub hac forma verborum. "Ego J. R. presbiter N. diocesis, Universitatis "Oxoniæ sive Cantebrigiæ graduatus, capella-"nus perpetuus cantariæ perpetuæ, vocatæ "Shirpugtone chaunterie, in capella nuncupata "Shirpngtones chapelle, extra hostium boriale "hujus ecclesiæ cathedralis Sancti Pauli Lon-"doniæ fundatæ fituata, ac alter custodum li-"brariæ, ibidem per Walterum Shiryngtone "clericum, quondam Canonicum Stagiarium "istius ecclesiæ cathedralis, in vita sua incho-"atæ, & post ejus decessium per Executores suos "confummatæ & perimpletæ, ab hac hora Do-"mino Decano & Capitulo hujus ecclefiæ ca-"thedralis ipforumque fuccessoribus reveren-"ciam & obedienciam debitam exhibebo pro "posse meo, ac omnia & singula in ordinacio-"nibus præfentibus dictorum Executorum præ-"fati Walteri, & ipsorum alicujus, dum vixerit, "& aliis per dictos Executores, de consensu "dictorum Decani & Capituli, ordinatis five "ordinandis fuper dictis cantaria, capella & "libraria, & dictorum Executorum voluntate Fol. 8. 2.

"factis vel faciendis, contenta, quatenus ad me "attinet, inviolabiliter observabo, necnon jura "&

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"& proprietates prædictarum cantariæ, capellæ " & librariæ pro poste meo conservabo, defen-"dam pariter & tuebor, ac deperdita & alie-"nata si quæ fuerint de præmissis & abstracta, "ea omnia & fingula ad jus & proprietatem "dictarum cantariæ, capellæ & librariæ pro «viribus revocabo, & reduci procurabo. Se-"creta eciam tam hujus ecclefiæ cathedralis, " quam cantariæ, capellæ & librariæ prædicta-"rum ad dampnum earundem illicite non re-"vela so. Sie me Deus adjuvet, & hæc fancta "Dei vangelia." Holumus eciam & ordinamus, good fuper juramento hujulmodi præftitempore in tempus fiat scriptura per Scribam Capituli prædicti, in registro ejusdem registrata, ipfius jurantis nomen & cognomen, atque diem hujusmodi juramenti sic præstiti continens, quæ penes dictos Decanum & Capitulum perpetuo remaneat fub custodia diligenti. Et quod omnibus & fingulis capellanis, ad dictam cantariam in futurum admittendis, præsens nostra ordinacio, antequam admittantur, exhibeatur, legatur, & intelligibiliter exponatur, vel quod habeat copiam ad deliberanaliis per dictos Executosburraqui of mub

Provisio cantaria immergentibus nova sint remedia applicanda, volumus, ordinamus & statuimus, quod quociens exitus, redditus & proficua maneriorum, terrarum, tenentorum

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mentorum & possessionum, quæ ad dictam cantariam in futuro tempore spectabunt, prooter aliquem casum infortunii, quod absit, in futurum fiendum, devergantur in tantum decasum ac decrementum, & fuerint sic exilia, & ram attenuata, quod stipendia & salaria prædictorum capellanorum cantariæ prædictæ. & alia onera eidem incumbencia congrue & fufficienter, juxta ordinaciones & statuta nostra in hac parte facta, minime persolvi & supportari inde valeant, quod tociens tunc licebit capellanis ejusdem cantariæ & successoribus suis, sen corum alicui, cum confilio, confenfu, affenfu & licencia Decani & Capituli dicta ecclesia athedralis pro tempore existencium, licet fuerit ad tempus unius anni vel biennii, aut ultra feu minus, ut causa in ea parte perurgeat & requirat, captare & affumere fervicia annalia & anniversaria, seu trigintalia, aut alia spiritualia officia quæcumque pro vivis & defunctis, & pro eis celebrare, dum tamen in eorum missarum & aliorum divinorum celebracionibus specialem pro anima præfati Walteri, & aliorum præmissorum, habeant commemoracionem, titulo & titulis ad cantariam prædictam, & in eadem pro toto illo tempore eisdem capellanis & eorum cuilibet reservatis & semper salvis. Et quod exitus, redditus & proficua maneriorum, terrarum, tenementorum & possessionum prædictorum interim pro toto illo tempore libertatis Cc

bertatis dictorum capellanorum & fuccessorum fuorum, seu eorum alicujus celebrandi pro aliis ut præmittitur, in cistam sive depositum pra dictum, ad usum reparacionis, suffentacionis & fupportacionis maneriorum, terrarum, tene mentorum & possessionum prædictorum, ac ce terorum præmisforum, vel oneris alterius cujus cumque ex casu infortunii prædicti tunc con tingentis, deponantur & deputentur.

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Bec autem ordinaciones & statuta, per no Executores sepedictos vigore & auctoritate necnon affenti & confentu prædictorum De cani & Capituli, pro tempore existencium, falubriter edita & facta, & imposterum per nos seu alterum nostrûm, cum affensia & consensa corundem Decani & Capituli, fienda, ad laudem Christi Ihefu & gloriam, Affirmpcionisque gloriofæ virginis Mariæ matris foæ, ac Sancti Nicholai Episcopi & Confesioris, necnon ad di Canum cantaria, capella & dibraria fustenta cionem, perpetuis ex nunc volumus durare temporibus, atque firmitatem inviolabiliter obti-

De potestate refervata Executoribus interpretandi ambigua ordinacionis cantaria prædictæ.

nere. Salva tamen & refervata nobis Executoribus sæpedictis, dum vixe rimus, & utrique noftrum qui supervixerit, potestate, cum assensu & consensu prædict. omnia & singula in ordinacionibus & flatutis nostris pradictis contenta, si quæ dubia videan-

tur aut obscura, interpretandi, declarandi, 'suplendi, T. Sic

plendi, corrigendi & mutandi, tocienfque dictis ordinacionibus & statutis addendi seu subtrahendi, quociens nobis dum vixerimus, aut alteri noftrûm dom vixerit, videbitur oportunum. In querum præmifforum omnium & fingulorum fidem ac testimonium, ad perpetuam rei memoriam, nos Rogerus Mersihe & Robertus Valance. Executores antedicti, figilla nostra fimul præfentibus appoliumus. Dat, in ecclesia cathedrali prædicta duodecimo die mensis Decembris anno Domini millesimo quadringentesimo quinquagefimo septimo, & anno regni regis Henrici fexti post Conquæstum Angliæ tricesimo fexto. Et quia figilla noftra hiis fimul appensa pluribus sunt incognita, ideo figillum venerabilis vini magistri Johannis Druelle legum doctoris, Officialis confistorii Reverendi in Christo patris & Domini Domini Thomæ permissione Divina Londoniensis episcopi, præsentibus apponi procuravimus.

Et nos Johannes Druelle Officialis antedictus figillum officii nostri antedicti, ad specialem requisicionem & personalem rogatum Executorum prædictorum, præsentibus apposui-

De figillacione fa-Eta super præmissis ad requisicionem Executorum.

mus, in fidem & testimonium ac majorem corroboracionem omnium præmissorum. Dat. in dica ecclesia cathedrali die mensis Decembris ac annis Domini & Regis prædicti proximo

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De sigillacione De- Ct nos Willelmus Say, Decanus dicta ecclesia cathedralis, & ejusdem loci Capitulum, attente confiderantes

memoratæ cantariæ ereccionem, ac primorum capellanorum prædictorum nominacionem & præfeccionem in cantaria eadem, ipforum eciam & fuorum omnium fuccessorum perpetuam intitulacionem, admiffionem, inftitucionem & induccionem, ac corporalis possessionis ejusdem cantariæ policionem, cum fuis juribus & pertinenciis univerfis, omniaque ordinaciones & statuta prædicta, & cuncta in eisdem contenta, ut præfertur, & facta, divini cultus augmentum & ecclefiæ cathedralis prædictæ honorem pro perpetuo concernencia, fuisse & esse racionabilia, licita, honesta & juri consona, Ideo ea omnia & singula præmissa, quatenus ad nos qualitercumque in hac parte attinet, auctorizamus, approbamus, & ex certa nostra sciencia confirmamus, eisdemque omnibus nostros auctoritatem, licenciam, affenfum & confenfum præbuimus & præbemus per prælentes. In cujus rei testimonium magnum figillum nostrum commune præsentibus duximus apponendum. Dat,

Fol. 9. a. in domo nostra Capitulari die mensis Decembris ac annis Domini & Regis prædicti proximo præferiptis. In Manage munimo mane to ecclefia cartedrall die me

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Confirmacio, per Decanum & Capitulum facta, super construccione librariæ, capellæ & cameræ intermediæ earundem, & ordinacionibus cantariæ prædisæ.

MNIBUS Christi fidelibus, ad quos hoc præsens scriptum indentatum pervenerit, Willelmus Say, Decanus ecclefiæ cathedralis Sancti Pauli Londoniæ, & ejusdem loci Capitulum, Salutem in Domino sempiternam. Cum metuendissimus Dominus noster Henricus Rex Angliæ sextus per litteras suas patentes, quarum data est apud Westmonasterium decimo nono die Marcii, anno regni sui vicesimo quarto, inter alia, concesserit, & licenciam dederit, pro se & heredibus suis, quantum in ipso fuit, dilecto clerico suo Waltero Shiryngtone, nuper cancellario suo ducatus sui Lancastriæ, heredibus, executoribus & affignatis suis, quod ipse vel ipsi, aut eorum aliquis vel aliqui, unam cantariam perpetuam, seu plures cantarias perpetuas, de uno capellano perpetuo, seu duobus vel tribus, aut quatuor capellanis perpetuis, divina singulis diebus in ecclesia cathedrali Sancti Pauli Londoniæ, seu in ecclesia conventuali Prioratus Sancti Bartholomæi de Westsmythefelde, Londoniæ, seu in ecclesiis illis, aut in quacumque alia mun

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alia ecclesia, seu quibuscumque aliis ecclesiis, feu in cimiterio dicte ecclefie Sancti pauli, vocato Barbonchirchebame, vel in alio cimiterio. aut aliis cimiteriis, seu loco facrato quocumque, vel locis facratis quibuscumque, ubi fibi, vel eorum alicui vel aliquibus, placeret, pro bono & falubri statu dicti Domini Regis, ac carissimæ consortis suæ, præfatique Walteri, dum vixerant, & pro animabus fuis cum ab hac luce migraverant, necnon pro animabus antecessorum & benefactorum ipsius Walteri, & heredum fuorum quorumcumque, ac omnium fidelium defunctorum, imperpetuum celebraturo vel celebraturis, facere, fundare, erigere, creare & stabilire posset, seu possent: Et quod hujusmodi cantaria seu cantaria, sic de uno capellano perpetuo, aut duobus, vel tribus, aut quatuor capellanis perpetuis, facta, fundata, erecta, creata & stabilita, seu factæ, fundatæ, erectæ, creatæ & stabilitæ, Shiryngtone chaun terie vel Shirpingtone chaunteries imperpetuum nuncuparetur aut nuncuparentur. tellerit insuper & licenciam dederit idem Dominus nofter Rex, pro se & heredibus suis, quantum in ipso fuit, per easdem litteras suas patentes præfato Waltero, heredibus, executoribus & affignatis suis, quod ipse seu ipsi, aut eorum aliquis vel aliqui, terras, tenementa, redditus, servicia & possessiones cum pertinencus ad valorem quadraginta librarum per annum,

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num, de quocumque feodo forent, quæ de ipfo Domino Rege immediate in capite non tenerentur, prædicto uni capellano, aut dictis duobus, tribus vel quatuor capellanis, de quo vel de quibus cantaria prædicta facta, fundata, erecta vel stabilita foret, seu cantariz prædictæ facte, fundate, erecte & stabilitæ forent, dare & concedere posset & possent, habenda fibi & fuccessoribus fuis. Et quod dictus unus capel. lanus, seu dicti duo, tres vel quatuor capellani, terras, tenementa, redditus, fervicia & posses fiones illa cum pertinenciis recipere, necnon alia terras & tenementa, ad valorem quadra ginta librarum per annum, que de dicto Do mino Rege in Capite immediate non tenerenperquirere posset ac possent, & tenere sibi & fuccessoribus suis in puram & perpetuam ele- Fol. 9: b. molinam, vel aliter imperpetuum, tam pro fuftentacione capellanorum prædictorum & cujuti libet corundant quam pro sustantacione, supportacione & perimplecione quorundam onerem & pieratis operum, tam per dictum Walterum, heredes, executores fau affignatos fuos, aut corum aliquos aut aliquem, quam per dictos capellanos, seu eorum aliquem, juxta ordinacionem præfati Walteri, heredum, executorum vel affignatorum fuorum, seu ipsorum alicujus seu aliquorum, superinde in hac parte faciendorum, fustentandorum, supportandorum & perimplendorum imperpetuum, prout in dictis litteris

litteris patentibus plenius continetur. Et quia prædictus Walterus, qui fuit concanonicus & confrater nofter, ac Residenciarius dicta eccle. fix cathedralis, in vita fua quandam capellam fituatam prope hostium boriale dicta ecclesia cathedralis, vulgariter nuncupatum le porth bore, necnon unam cantariam de duobus capellanis perpetuis in eadem capella, de consensu & affensu nostris, virtute litterarum Domini Regis patencium prædictarum, ac quandam librariam fuper claustrum dicti cimiterii. vocati Dardonthirchehawe, cum quadam camera eidem librariæ contigue annexa, honorifice & laudabiliter erigere & fundare propoluit & inchoavit, hujusmodique capellanos custodes dicta libraria effe disposuit. Quas quidem lid. brariam, cum camera eideni annexa, ac dictas capellam & unam cantariam perpetuam de duobus capellanis perpetuis in eadem, Rogerus Mersihe clericus & Robertus Valance, Executores testamenti ejusdem Walteri, post decessim dicti Walteri, de bonis ejusdem Walteri, ex affensu & consensu nostris, plene compleverunt atque confummaverunt, lidemque Executores dictam cantariam perpetuam de duobus capellanis i perpetuam in dicta capella, quæ modo vocatur Shirpngtoneschapelle, & quæ in honore beatæ Mariæ virginis & Sancti Nicholai per dictos Executores de bonis dicti Walten

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dedicata existit, pro vivis & defunctis perpetuo celebraturis, virtute & auctoritate dictarum litterarum domini Regis patencium fecerunt, fundarunt, erexerunt, crearunt & stabilierunt, candemque cantariam perpetuam Shiryngtone chaunterie imperpetuum nuncupari fecerunti ac Johannem Ravene in artibus magistrum, & David Hampstede in artibus bacallarium, primos capellanos perpetuos ejuldem cantariæ perpetuæ in dicta capella, ut capellanos perpetuos dicta cantaria perpetua, vocata Shirpna tone thaunterie, ordinarunt & præfecerunt, iplosque, & corum successores capellanos perpetuos dictæ cantariæ perpetuæ, custodes cal pellæ & librariæ prædictarum, ex affenfd & consensu nostris, constituerunt. Et, pro meliori stabilimento perpetuaque continuacione cantariæ prædictæ, ac custodia capellæ & librariz prædictarum, cum fuis pertinenciis necnon pro meliori sustentacione & bono regimine earundem, ac eciam dictorum nunc capellanorum & successorum suorum, necnon pro sustentacione & supportacione aliorum onecum & pietatis operum, quædam ordinaciones & statuta, una cum assensu & consensu nostris prædictis, iidem Executores fecerunt & stabilierunt. Inter quæ vero ordinaciones & statuta taliter ordinatum existit, quod dicti nunc capellani perpetui dictæ cantariæ perpetuæ, & corum successores, vesperis, completoriis, altis Fol. 10.2 miffis, Dd ร์สต์ โสกา

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[Hic nota pro processionibus contra capellanos.] missis, & processionibus quæ sient in dicta ecclesia cathedrali, in festis principalibus ac duplicibus & diebus dominicis, necnon in processionibus, quæ per nos sient in diebus Rogacionin generalibus processionibus per ci-

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num, ac in generalibus processionibus per civitatem Londoniensem à nobis & successoribus nostris faciendis, omnino nobiscum in eorum habitibus, habitui aliorum capellanorum aliarum cantariarum, in dicta ecclesia cathedrali fundatarum, conformibus interfint, procedant & progrediantur, nisi causa racionabili fuerint impediti. Ac eciam ad effectum, quod nos, Decanus & Capitulum antedicti, & fuccessores nostri, majorem favorem, diligenciam & solicitudinem imposterum impenderemus circa regimen, sustentacionem & conservacionem cantariæ, capellæ & librariæ prædictarum, jurjumque & pertinenciarum fuorum, necnon circa observacionem & execucionem statutorum & ordinacionum, per eosdem Executores, ut prædictum est, ordinatorum, ac eciam pro pane, vino & cera per nos, dictos Decanum & Capitulum, & fuccessores nostros, præfatis capellanis & fuccefforibus fuis imperpetuum inveniendis & exhibendis pro missis, in dicta capella singulis septimanis quotidie perpetuo celebrandis, necnon in recompensacionem tam oblacionum, ad quandam ymaginem beatæ Mariæ virginis, extra le Porthore dicta ecclesia cathedralis olim contigue

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contigue situatam, fieri consuetarum, quæ modo, propter ædificacionem dictæ capellæ, ibidem non fiunt, quam dampnorum & detrimentorum quorumcumque, nobis, Decano & Capitulo antedictis, & fuccessoribus nostris, qualitercumque forsan, propter ædificacionem dictæ capellæ ibidem, pro tempore contingencium, ipfi duo capellani cantariæ prædictæ, & successores fui pro tempore existentes, annuatim, videlicet ad festum Purificacionis beatæ Mariæ virginis, imperpetuum nobis, Decano & Capitulo prædictis, & successoribus nostris, seu camerario dictæ ecclesiæ cathedralis pro tempore existentibus, decem folidos sterlingorum monetæ Anglicanæ, de exitibus, proventibus, proficuis & obvencionibus maneriorum, terrarum, tenementorum & possessionum cantariæ prædictæ pro tempore obtentos & obtinendos, folvere debeant & teneantur. Doberitis, nos præfatos Decanum & Capitulum, ad quos dictum cimiterium, vocatum Bardonchirchehame, supra cujus claustrum dicta libraria modo est constructa, & dictus locus sacratus, in quo dicta capella & prædicta camera inter ipsam capellam & dictam librariam, ut prædicitur, fimiliter est constructa, pertinere dinoscuntur, hujusmodi construccionem ipsarum librariæ & capellæ, cum camera inter eas situata, ac fundacionem [Nota dicta cantariæ perpetuæ de dictis duobus ca-bene.] pellanis perpetuis in eadem capella, necnon custo-Dd 2

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custodiam dictarum capella & libraria, dictis nunc capellanis corumque fuccefforibus commissam, ac omnia & singula in dictis litteris parentibus contenta, ordinaciones eciam & flatuta per præfatos Executores, ut prædictum eft. do affensu & consensu nostris ordinata, & alia quæcumque per dictos Executores, ex affenfu & confeniu noftris, facta, & m futurum facienda, necnon flatum dictorum capellanorum de & in cantaria, capella & camera prædictis, rata habentes & grata, ea omnia & fingula pro nobis & fuccessoribus nostris, quantum in nobis oft, præfatis Executoribus, ac dictis nunc capollanis & ipforum capellanorum fuccessoribus concessisse, ratificasse, approbasse & confirmasse, prout tenore præsencium sic concedimus, rati-

Fol. 10. b. ficamus, approbamus & confirmamus. Et ulterius pro nobis & fuccessoribus nostris per præfentes concessis præfatis nune capellanis dica cantarie, vocate Shirpingtone thaunterie, quod iph & corum fuccesfores habitibus prædictis, non folum in obsequis antedictis, verumeciam in fingulis aliis horis & divinis officiis, in dica ecclefia cathedrali faciendis, quibus eos voluntanie seu de necessitate interesse contigerit, libere utis ipsosque habitus hujusmodi deferre valeant & poffint !! Salvis femper mobis & fuccessoribus nostris canonica obediencia ac po-

fuos quoscurique vilitandi, eorumque crimina

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Rexcessus corrigendi, puniendi, & reformandi, ac ipsos ad dictam cantariam admittendi & in eadem inducendi, ut justum est. In cujus rei testimonium uni parti hujus scripti indentati, penes prædictos Executores remanenti, nos præsati Decanus & Capitulum magnum sigillum nostrum commune apposuimus, alteri vero parti ejusdem scripti indentati, penes nos residenti, præsati Executores sigilla sua apposuerunt. Dat in domo nostra capitulari dictæ ecclesiæ cathedralis Londoniæ quinto decimo die mensis Decembris, anno Domini millesimo quadringentesimo quinquagesimo septimo, & anno regni regis Henrici sexti post Conquæssum Angliæ tricesimo sexto.

### Advocacio & patronatus cantariæ per Executores dati Decano & Capitulo.

fens scriptum indentatum pervenerit, Rogerus Mersshe clericus & Robertus Valance, Executores testamenti Walteri Shiryngtone clerici defuncti, nuper cancellarii metuendissimi Domini Regis Henrici sexti Ducatus sui Lancastriæ, Salutem in Domino sempiternam. Cum dictus Dominus Rex nunc per litteras suas patentes, quarum data est apud Westmonasterium decimo nono die Marcii, anno regni sui vicessimo quarto, inter alia concesserit & licenciam dederit,

dederit, pro se & heredibus suis, quantum in ipso fuit, præsato Waltero Shiryngtone, heredibus, executoribus & affignatis suis, quod ipse vel ipfi, aut eorum aliquis vel aliqui, unam cantariam perpetuam, seu plures cantarias perpe. tuas, de uno capellano perpetuo, seu duobus, vel tribus, aut quatuor capellanis perpetuis, di. vina fingulis diebus in ecclefia cathedrali Sancti Pauli Londonia, seu in ecclesia conventuali Prioratus Sancti Bartholomæi in Westsmythfelde Londoniæ, sen in ecclesiis illis, aut in quacumque alia ecclesia seu quibuscumque aliis ecclesis, seu in cimiterio dicta ecclesia Sancti Pauli, vocato Bardonthirthehame, vel in alio cimiterio, aut aliis cimiteriis, seu loco sacrato quocumque, vel locis facratis quibuscumque, ubi fibi vel eorum alicui vel aliquibus placeret, pro bono & falubri statu ipsius Domini Regis, ac carissimæ consortis suæ, præsatique Walteri, dum viverent, & pro animabus suis postquam ab hac luce migrarent, necnon pro animabus antecessorum & benefactorum ipsius Walteri, & heredum fuorum quorumcumque, ac omnium fidelium defunctorum, imperpetuum celebraturo vel celebraturis, facere, fundare, erigere, creare & stabilire posset seu possent. Et quod hujusmodi cantaria seu cantariæ, sic de uno capellano perpetuo, aut duobus, vel tribus, aut

Fol.11. a quatuor capellanis perpetuis, facta, fundata, erecta, creata & stabilita, seu factæ, fundatæ,

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erectæ, creatæ & stabilitæ, Shiryngtone chaunterie vel Shirpngtone chaunteries imperpemum nuncuparetur aut nuncuparentur. Necnon idem Dominus noster Rex, pro se & heredibus suis, quantum in ipso fuit, de uberiori gracia fua, per easdem litteras suas concesserit eidem Waltero, heredibus, executoribus & affignatis fuis, quod idem Walterus, heredes, executores & affignati sui, seu ipsorum aliquis aut aliqui, dare, concedere & affignare posset seu possent advocacionem, patronatum & denominacionem cantariæ prædictæ, five cantariarum prædictarum, Decano & Capitulo dicta ecclesia cathedralis Sancti Pauli Londoniæ, seu aliis personis ecclefiasticis vel religiosis, ad libitum dicti Walteri, heredum, executorum vel affignatorum fuorum, seu eorum alicujus seu aliquorum, nominandis, habenda, tenenda & possidenda adrocacionem, patronatum & denominacionem prædicta eisdem Decano & Capitulo, aut aliis personis ecclesiasticis seu religiosis, ac eorum successoribus imperpetuum, juxta ordinacionem ipfius Walteri, heredum, executorum vel affignatorum suorum, aut eorum alicujus seu aliquorum. Et eisdem Decano & Capitulo & eorum successoribus, ac dictis personis ecclesiasticis vel religiofis ac eorum fuccefforibus, quod ipfi hujusmodi advocacionem, patronatum & denominacionem à præfato Waltero, heredibus, executoribus & affignatis suis, seu ab eorum aliquo vel

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vel aliquibus recipere possent, & tenere sibi & fuccessoribus fuis imperpetuum, prout in dictis litteris patentibus plenius continetur Ac cum prædicus Walterus in vita fua quandam capellam, fituatam prope hostium boriale dicta ecclesia cathedralis, vulgariter nuncupatum le Borthdore, necnon unain cantariam de duobus capellanis perpetuis in eadem capella de consensu & assensu Decani & Capituli dicta ecclesiæ cathedralis tunc existencium, virtute litterarum Domini Regis patencium prædictarum, honorifice & laudabiliter erigere & fundare proposuerit & inchoaverit : quas quidem capellam & cantariam nos præfati Executores post decessium dicti Walteri, de bonis ejusdem Walteri, ex affensu & consensu prædictis, plene compleverious atque confummaverious. Nofque præfati Executores dictam cantariam perpetuam, de duobus capellanis perpetuis, in dica capella, que modo vocatur Shiryngtonescha pelle, & quæ in honore beatæ Mariæ virginis & Sancti Nicholai per nos præfatos Executo res, de bonis dichi Walteri dedicata existit, po vivis & defunctis perpetuo celebraturis, virtute & auctoritate dictarum litterarum Domini Re gis patencium, fecerimus, fundaverimus, erexerimus, creaverimus & stabiliverimus, eandemque cantariam perpetuam Shiryngtone chaun terie imperpetuum nuncupari fecerimus, x Johannem Ravene in artibus magistrum, & Da

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vid Hampstede in artibus bacallarium, primos capellanos perpetuos ejusdem cantariæ perpetuz in dicta capella, ut capellanos perpetuos dicta cantaria perpetua, vocata Shiryngtone chaunterie, ordinaverimus & præfecerimus. Sciatis, nos præfatos Rogerum Mersshe & Robertum Valance, Executores testamenti prædicti, virtute & auctoritate litterarum patencium prædictarum, dediffe, concessisse, & hoc præsenti soripto nostro indentato confirmasse magistro Willelmo Say Decano & Capitulo di-Fol.11. b. dæ esclesiæ cathedralis Sancti Pauli Dondoniæ. advocacionem, patronatum & denominacionem prædickæ cantariæ, vocatæ Shirpnytone chaunterie, habenda & tenenda advocacionem, patronatum & denominacionem prædicta præfatis Decano & Capitulo & fuccessoribus suis imperpetuum. In cujus rei testimonium uni parti hujus scripti indentati, penes præfatos Decanum & Capitulum remanenti, nos præfati Executores figilla nostra appositimus, alteri vero parti ejusdem scripti indentati, penes nos residenti, præsati Decanus & Capitulum magnum figillum fuum commune appofuerunt. Dat in domo capitulari dictæ ecclesiæ cathedralis Londoniæ sextodecimo die mensis Decembris, anno Domini millesimo quadringentesimo quinquagesimo septimo, & anno regni Regis Henrici fexti post Conquæstum Angliæ tricefimo fexto.

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De redonacione advocacionis & patronatus cantariæ, facta per Decanum & Capitulum Executoribus ad terminum vitæ ipsorum Executorum.

MNIBUS Christi fidelibus, ad quos hoc præsens scriptum pervenerit, Willelmus Say, Decanus ecclefiæ cathedralis Sancti Pauli Londoniæ, & ejusdem loci Capitulum, Salutem in Domino sempiternam. Cum Dominus Rex nunc per litteras fuas patentes, quarum data est apud Westmonasterium decimo nono die Marcii, anno regni sui vicesimo quarto, inter alia, concesserit, & licenciam dederit, pro se & heredibus fuis, quantum in ipfo fuit, Waltero Shiryngtone clerico defuncto, nuper cancellario ducatus fui Lancastriæ, heredibus, executoribus & affignatis fuis, quod ipse vel ipsi, aut eorum aliquis vel aliqui, unam cantariam perpetuam, seu plures cantarias perpetuas, de uno capellano perpetuo, feu duobus vel tribus, aut quatuor capellanis perpetuis, divina fingulis diebus in dicta ecclesia cathedrali Sancti Pauli Londonia, seu in ecclesia conventuali Prioratus Sancti Bartholomæi in Westsmythefelde Londoniæ, seu in ecclesiis illis, aut in quacumque alia ecclefia, seu quibuscumque aliis ecclesiis, seu in cimiterio dictæ ecclesiæ Sancti Pauli, vo-

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cato Wardonchirchehawe, vel in alio cimiterio. aut aliis cimiteriis, seu loco sacrato quocumque, vel locis facratis quibuscumque, ubi sibi, vel eorum alicui vel aliquibus, placeret, pro bono & salubri statu ipsius Domini Regis, ac carissimæ consortis suæ, præsatique Walteri, dum viverent, & pro animabus fuis postquam ab hac luce migrarent, necnon pro animabus antecessorum & benefactorum ipsius Walteri, & heredum fuorum quorumcumque, ac omnium fidelium defunctorum, imperpetuum celebraturo vel celebraturis, facere, fundare, erigere, creare & stabilire posset seu possent. Et quod hujusmodi cantaria seu cantariæ, sic de uno capellano perpetuo, aut duobus, vel tribus, aut quatuor capellanis perpetuis, facta, fundata, erecta, creata & stabilita, seu factæ, fundatæ, erectæ, creatæ & stabilitæ, Shirpngtone chaunterie vel Shirpngtone chaunteries imperpetuum nuncuparetur aut nuncuparentur. Decnon idem Dominus noster Rex, pro se & heredibus suis, quantum in ipso fuit, de uberiori gra- Fol. 12. 2. cia sua, per easdem litteras suas concesserit eidem Waltero, heredibus, executoribus & affignatis fuis, quod idem Walterus, heredes, executores & affignati fui, seu ipsorum aliquis aut aliqui, dare, concedere & affignare posset seu possent advocacionem, patronatum & denominaciónem cantariæ prædictæ, five cantariarum prædictarum, nobis præfatis Decano & Ee 2 org

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Capitulo dicta ecclesia cathedralis Sancti Pauli Londonia, seu aliis personis ecclesiasticis vel religiosis, ad libitum dicti Walteri, heredum. executorum, vel affignatorum fuorum, feu eorum alicujus aut aliquorum, nominandis, habenda, tenenda & poffidenda advocacionem. patronatum & denominacionem prædicta, eifdem Decano & Capitalo, aut aliis personis ec. clesiatticis seu religiosis, ac eorum successori. bus imperpetuum, juxta ordinacionem ipfius Walteri, heredum, executorum vel affignatorum fuorum, aut eorum alicujus feu aliquorum. Et eisdem Decano & Capitulo, & eorum fuccessoribus, ac dictis personis ecclesiasticis vel religiofis & fuccessoribus suis, quod ipsi hujusmodi advocacionem, patronatum 8e denominacionem a præfato Waltero, heredibus, executoribus & affignatis fuis, seu ab corum aliquo vel aliquibus, recipere possent & tenere sibi & faccessoribus suis imperpetuum, prout in dictis litteris patentibus plenius continetur. Ac cum præfatus Walterus in vita fua quandam capellam, fanatam prope hostium boriale dicta ecclesia cathedralis, vulgariter nuncupatum le Parthore, necnon unam cantariam de duobus capellanis perpetuis in cadem capella, de confenfu & affenfu Decani & Capituli dicta eccle fix cathedralis tunc existencium virture litterarum Domini Regis patencium prædictarum, honorifice & laudabiliter erigere & fundare F.e.s proauli

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propoluerit & inchoaverit, quas quidem capellam & cantariam Rogerus Mersihe clericus & Robertus Valance, Executores testamenti præati Walteri Shiryngtone, post decessim ipfius della Walteri, de bonis ejusdem Walteri, exconsensu & affensu prædictis, plene compleverint atque confummaverint, iidemque Executores dictam cantariam perpetuam, de duobus capellanis perpetuis, in dicta capella, quæ modo vocatur Shirpngtoneschapelle, & quæ in honore beatæ Mariæ virginis & Sancti Nicholai per præfatos Executores de bonis dicti Walteri dedicata exifit, pro vivis & defunctis perpetuo celebraturis, virtute & auctoritate dictarum litterarum Domini Regis patencium, fecerint, fundaverint, erexerint, creaverint & stabiliverint. candemque cantariam perpetuam Shiryngtone thaunterie imperpetuum nuncupari fecerint? Ac Johannem Ravene in artibus magistrum, & David Hampstede in artibus bacallarium, primos capellanos perpetuos ejusdem cantariæ perpetuz in dicta capella, ut capellanos perpetuos dicta cantaria perpetua, vocata Shiryngtone thaunterie, ordinaverint & præfecerint. Et infuper, com præfati Executores per quoddam knpeum suum indentatum, cujus data est in domo capitulari nostrum prædictorum Decani & Capitali, sextodecimo die mensis Decembris, anno Domini millefimo quadringentefimo quinquagelinio feptimo, & anno regni Regis Henrici

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rici sexti post Conquestum Angliæ tricesimo fexto, advocacionem, patronatum & denominacionem ejusdem cantariæ perpetuæ, nobis Fol.12. b. præfatis Decano & Capitulo, juxta vim, formam & effectum licenciæ regiæ superinde concessa, dederint & concesserint, habenda advocacionem, patronatum & denominacionem prædicta, nobis præfatis Decano & Capitulo, & fucces foribus nostris imperpetuum, prout in dicto scripto indentato manifeste liquet, quorum quidem advocacionis, patronatus & denominacionis donacionem & concessionem, secundum vim licenciæ regiæ prædictæ, recepimus & admifimus, ac eciam nominacionem & præfeccionem per dictos Executores de Johanne Ravene in artibus magistro, & David Hampstede in artibus bacallario in primos capellanos perpetuos dicta cantaria perpetua, & induccionem eorundem capellanorum in corporalem possessionem dictæ cantariæ perpetuæ, ex auctoritate, affenfuque & consensu nostris factæ, auctorizamus, ratificamus, approbamus & confirmamus. Pos tamen volentes, quod omnes capellani ad dictam cantariam, quamdiu iidem Executores vixerint, admittendi, per dictos Executores, seu corum alterum, de tempore in tempus nobis & fuccessoribus nostris præsententur, eildem Executoribus, & utrique eorum, concessinus & donavimus, ac tenore præfencium concedimus & donamus, nadvocacionem, patrona-

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concontum um & denominacionem cantariæ prædictæ pro termino vitæ eorum, & utriusque eorum diucius viventis. Ita quod bene licebit eisdem Executoribus, & eorum utrique, durante vita sua & eorum utriusque, quandocumque & quocienscumque dictam cantariam, seu locum alterius capellani ejusdem cantariæ, post datam præsencium, vacare contigerit, ad dictam cantariam, seu locum alterius capellani prædicti, nobis & fuccessoribus nostris præsentare personam ydoneam, five ydoneas personas, prout eisdem Executoribus, seu eorum alteri melius videbitur expedire. In cujus rei testimonium huic præsenti scripto nostro magnum sigillum nostrum commune est appensum. Dat. in domo nostra capitulari dictæ ecclesiæ cathedralis Londoniæ, decimo septimo die dicti mensis Decembris, anno Domini millesimo quadringentesimo quinquagesimo septimo, & anno regni regis Henrici fexti post Conquæstum Angliæ tricesimo sexto suprascriptis.

Dr.

nun & denominacionem cantarias pradicta no termino vitas corum, & utriulque corum ducius viventis. Ita quod bene licebit eifdem Executoribus, & corum utrique, durante vita fra & corum utriufque, quandocumque & quoconfounque dictam cantariam, leu locum alurius capellani ejuldem cantariæ, post datam præfencishm, vacare contigerre, ad dictam canmean, feu locum alterias capellari prædicti, nois & fuccessoribus nostris præsentare personon ydoneam, five ydoneas perlonas, prout aldean Executoribus, fou corum alteri melius debitur expodire. In cujus rei testimonium in prostensi ferioto notico magnum ferillum oftum commune est appenfilm. Dat. in dono nofira capitulari dicta ecclessa cachedralis undonize, decimo septimo die dichi menfis Decembris, anno Domini millefimo quadrinatchino quinquagelimo laptimo, &c anno on regis Ecarici fexti polt Conqueltum Anin tricefimo fexto supraferiptis.

Personal Property Contract

# Dr. PLOT's LETTER To the Earl of ARLINGTON, Concerning THETFORD.

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# Dr. PLOT'S LETTER

To the Earl of

# ARLINGTON.

Concerning

THETFORD.



A sat of terbients , and

Right Honorable and truly Noble,

# in Magus Y 1 Rum, W all all of Ho o fame Termination beyond the Seas, we

Earle of ARLINGTON,

The trisq Viscount Thetford, Mooling

And

Baron Arlington of Arlington,

Lord Chamberlain &c.

and derive it from the Hebrew Magon, whi

Loys He, fignifies habitationem of brol yM



T being your pleasure to intimate, when I had first the Honour to wait on your Lordship, that you would gladly know somewhat of the reason of the Name of the ancient Sitomagus, now Thet

cum 3 :: or, with Goroonis Be

ford, near your magnificent Seat at Ewston; I

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thought it my duty, to interpret your Lordship's defire, as no less than a Command, that I should fearch not only the ancient, but modern Writers concerning it, and thence to give your Lordship the best account I could.

Not therefore to trouble your Lordship with the fopperies of Armius Viterbiensis ', and out of him of Count Palatin White of Balintoke'; that not only the Townes here in Britan ending in Magus or Mogum, but all those also of the fame Termination beyond the Seas, were fo denominated by I know not what, Magus, the fecond King of the Celta, fon of Samothes, who, forfooth, first taught this Western part of the World to build them Houses and Cities, which might deservedly, therefore, receive their Names from him to noton la norse

Nor groundlessly, with Isacius Pontanus, to run up to high as the first Ages of the World, and derive it from the Hebrew Magon, which, fays He, fignifies habitationem, vel habitationis locum 3: or, with Goropius Becanus 4, and Skinner ! to forch it from the German Mar, whence the Verb Machen facere, and whence the things made were called Magen, all which feem to referr to the building of Houses;

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<sup>1.</sup> Joh. An. Viterbiens. Lib. 15. fol. 125. 2. Rich. Viti Basinstochii Hist. Britan. Lib. 1. n. 19. 3. Isacii Pontani Gloss. Prisco-Gallic. in verbo. 4. Gorop. Becani Gallicor. Lib. 1. p.21. Etymologico Onomaltico in verb. thought

with whom agrees Beatus Rhenanus, Magum

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To avoid, I fay, and pass by all such trifleing Etymologies, and proceed upon furer grounds than fuch meer Fancies of the brain, without foundation in the things themselves: I thought fit, my Lord, to fearch out all, or most of the Cities and Townes, as well in the neighboring Nations to us, as here at home, whose ancient Names did terminate in Magus or Magum, and then consider their Antiquities, Situations, whether fortifyed or noe, their initial differential Titles preceding the common one of Magus, and other accidents attending, from which I thought might be raised much more probable Conjectures.

First then for the Cities, whose ancient Names

did terminate in Magus, I find in and about

(Nevionagus Batavorum, now Nieumagen in Gelderl.

Noviomagus Trevirorum, now Neumägen. Noviomagus Nemetum, now Spier, or else

Oldenheim in the Palatinat.

Marcomagus, now Duren between Triers Germany and Cologne. he Place

Rigomagus, now Rimagen: LLoydo Rinc.

Durnomagus, now Durfmagen.

Drusomagus, now Kempten, Ptolom. Memmingen.

1. Beati Rhenani Rerum Germanicarum Lib. 3. cap. Mogunciacum. Fulio-

### Dr. Plot's Letter

Juliomagus, now Pfullendorf Rhenano.

Brocomagus, Brucomat Rhenano, near Strasburg.

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Augustomagus, Silvanectum, now Senlis in Casaromagus Bellovacorum, now Beauvais in the Dukedom and County of Valois, in the Isle of France.

In France No

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Rotomagus Vellocussiorum, now Roan in Nor.
Noviomagus Lexoviorum, now Lisieux

Noviemagus Tricastinerum, now Noyon in Picardy.

Juliomagus, now Angiers in Anjou.

Caturigomagus, now Chorges in the upper
Delphinat.

In Britan Casaromagus, now Chelmsford in Essex.

Noviomagus, now Crayford in Kent.

In the Alpine Countries and entrance of Italy

Scingomagus, now Sefans, at the foot of the Alps.

Bodincomagus, Plinio Industria ad Padum.

Secondly, as for the Antiquitie of the Places that had these Terminations, I find them to have been long before the comeing of the Romans into these Western Parts of the World; though it be also true, that the Romans did make

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make use of them afterwards, as will appeare anon. For had this Termination been brought in by them, or at all used by them before their comeing this way, we should certainly have had Townes in the heart of Italy of the same in great plenty, whereas we find but two, and those in Gallia Italica [Bodincomagus and Camillomagus] that ever enjoyed it.

Thirdly, for the Situations I find them all upon Rivers, and most, if not all upon the most fordable Places, as, indeed, it seems but necessary, that all Cities should be, before the building of Bridges and Boats, all Passengers being absolutely obliged to slock to such Places, where they might either wade through themselves, or upon the Backs of Cattle. And

Fourthly, to have been fenced, for the most part, with ancient Works cast up, and to have had the reputation of Strong Holds, from which Considerations, I take leave to inferr, in all probabilitie.

Alpine Countrys, and part, at least, of Britan, were originally but one Nation of one Language, viz. the old Celta or Kelts, brought hither, after the Flood and Confusion of Babel, by Ashkenaz, great Grandchild of Noah, as is concluded by Cluverius, not only for their nameing their Cities after the same manner, but from very many Words signifying the very same

fame things in all these Nations, as is copionly made out by the same Philip Cluverius in his

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2. That the Colonies of the Celta of Germany and Gauley as they arrived in Britan gave the fame Names to the Cities they built here, that the Cities had from whence they came; whereof Cæfar gives us ample Teftimony. Britannie pars interior (fays He) ab in incolitur, quos natos in Infala ipfa memoria proditum dicunt: maritima pars ab iis, qui præde at bells inferends causa ex Belgio (forte Gallia Belgica) transerunt, qui omnes fere ils nominibus Civitatum appellantur, quibus orti ex Civitatibus eo pervenerunt 2. So that all our British Cities terminating in Magus, lying not far from the Sea Coasts over against Gaul or Germany, in all probability they did receive their Names from other Cities of the same denomination in those Countrys. Thus our Cafaromagus, peradventure, received it's Name from a Colonie that came from Cafaromagus, now Beauvais, in the Life of France; and our Noviemagus from another that came from Novionagus, now Lifieux, in Normandy, or Noviomagus, now Nieumagen, in Gelderland. As for Sitomagus, of that in the Conclusion. And

<sup>1.</sup> Phil. Cluverli Germ. Antique Lib. 1. cap. 4, 5, 6, 7, 8.
2. C. Julii Cæsaris Commentarior. de bello Gallico Lib. 5. sub initium.
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1. If it be demanded, what Magus thould fignify in the Keltish Language? Upon confideration, that all these Cities are situate upon Rivers, and most, if not all, upon the most fordable Places; And fecondly, it having been customary, in ancient times, to give Names to Cities upon fuch accounts, as appears from Oxford, Hereford, Stafford, Bedford, Hartford, Guildford, Dartford, &c. in England; and both the Franckfords, Erford, Shweinford, Hafenford, Klagenford, Steenford, Ochsenford, &c. in Germany: What if I should guess with Cluverius, that Magus in the old Keltish Language should signifie the same with Wadum, a Ford? Which being understood by the Saxons at their arrival here, they might probably turne all the Magi into so many Fords, a word then more in use among them. Thus was Sitemagus turned into Thetford, Cafaromagus into Chelmsford, and Noviemagus into Crayford. Or elfe ther by Chivering corot

4. Most of these Magi having been fortifyed Places, perhaps rather Magus may signify strong or fortifyed, from Oxfep potestas, potentia, from the verb Oafan posse, amongst the low Dutch Poghen, mighty. Hence the old Noviomagus Batavorum, and Noviomagus Trevirorum, are called Nieumegen and Neumägen, i.e. the new For-

Gg tresses,

<sup>1.</sup> Phil. Cluverii Germ. Antiqua Lib. 1. cap. 7.

treffes, to this very day : which in process of time arriving to greatness, and becoming Cities, in all likelyhood made the Roman Emperors, and other great Men to prefix their Names to many of them, as is plain from Juliomagus, Cafaromagus, Augustomagus, Drusomagus, Camillomagus, &c. Which probably also made Paulus Merula think Magus fignifyed Orbem a Citie. Whence, fays . He, Magen denotes a people of the same Citie, especially if joyned in affinity to one another. Where also, by the way, it may not be amis to take notice, that Mr. Camden, and after Him Mr. Burton are of the fame opinion, both of them citing Pliny's Authority, which, had I found true, I should gladly enough have closed with them, but I appeal to any indifferent Judge, whether any fuch matter can be gathered from the place cited, that it fignifies Urbem, or any other place that could yet be met with in Him, either by Cluverius 4 or others.

Now whether of these Conjectures, concerning the Signification of Magus, comes nearest to truth, is wholy left to your Lordship's Judgment, the Magus inquired after answering all these three: 1. being situat on a Ford, as it's

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<sup>1.</sup> Whence some deduce the word Magezine. vide Isacii Pontani Gloss. Prisco-Gall. in verb. Magus. 2. P. Merulæ Cosmogr. Part. 2. Lib. 3. cap. 30. 3. Plin.Nat. Hist. Lib. 3. c.16. 4. Phil. Cluverii Germ. Antiquæ Lib. 1. cap. 7.

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present name imports; /2. there remaining now a high Mount, fenfed with a double Rampier, and, as report goeth, fortifyed in ancient time with Walls; and 3. having been a large Citie, and an Episcopal See . But as for the Citie Sitomagus, I take it either to have received it's Name, from some other forreigne Citie of the same Denomination forgotten and lost; or elfe from a Colonie of People themselves that lived formerly among Cities of that Termination, who might plant themselves here, and give their Citie the name of Sitomagus, in the Military Tables of Conrad Peutinger, perhaps, more truly written Sinomagus or Senomagus, from themselves; being a Colonie of the ancient Senones of Gaul, whose capital Citie was Senonum Civitas, now Sens in Champagne.

Or if the Name Sitomagus shall seem more agreeable to Orthography, 'tis easy to deduce it from a Colonie of the Sitones, an ancient People of Germany, bordering on the Suiones mentioned by Tacitus', concerning whom if it be doubted (by reason of the Distance) they should ever come hither; the same Tacitus affords us a great probabilitie they might. For speaking in the same Place of the Estyi, a neighboring Nation to them, He says, that though in their manners they agreed with the Suiones, yet in

<sup>1.</sup> Vid. Camdeni Britan. in Com. Norfolc. sub initium. 2. C. Corn. Taciti Lib. de situ, moribus, & populis Germaniz, cap.45.

Gg 2 their

From all which it is easyly deducibile, that whether our Sitemagus, Sintmagus or Sentmagus, received either it's Name from a forreigne Citie or People, yet it imports no more, than the Fortress or Citie built by the Sentmes or Sitemes, or the Ford on which the same People thought

fit to plant themselves one visanot boul

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And thus, my Lord, in short I have given you my Thoughts concerning your neighboring Town Sitemagus, and of all others of the same Termination; wherein if I have not satisfyed your Lordship's Judgment, yet if I have given your Lordship any diversion, or but shewed my readiness to serve your Lordship, either of these will appeare abundant satisfaction, to

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### The Publisher's

### APPENDIX

To this Work.

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Some Fragments, relating to the Brittish Antiquities, transcribed by me out of a MS. communicated to me by my learned Friend Dr. John Thorpe of Rochester, to whom it was lately sent from Wales by an ingenious Gentleman, Mr. Stafford Price of Pertheirin in Mount-gomeryshire, eldest Son of the Reverend Mr. Daniel Price, late Dean of St. Asaph.

The Scienation, Foundation, and auncient Pames of the famous Coinne of Sallop, not inferiout to manie Ciccies in this Mealone, for Antiquitie, godlie Covernment, good Orvers and Wealth. The Lord to constitue pt, to his good pleasure and theire good. Amen. By Mitter Pathetus, gen. Inite 1616.



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was ark counter and famous Cowne was ark fownded by the noble and victorious kings of Brutaines, Oysen-wall Moell myd, whom the Romanes, Darons, Pormanes and Danes called Milmutius Dunwallo. The which fowndation was first begonne abouts 669, yeres after Brutus first entraunce into

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into Brutaine, which before was called albion, anno mundi 3525. before the Incarnation of our Sabioure Chrifte 438. This molt noble kinge, Dyffenwall Moell myo, mabe the Callie there, and the Morth Bate, and a Wall from the Callie to Seaberne, and allo from the Caffit to Seaverne on the Morth five, leavinge Seaverne to be a Wall and Defence to the Cowne round abouts, labinge the Mall before mentioned, and called the Comine by her first Rame Caer Dober ph hafren, which is, by enterpretation, the Cittie or the Cowne of fallinge or Aydinge ground within the mombe of Seaberne. Which moft famous riber, beinge the fecond navigable river in the reaime of Brutaine, Des scendeth or beginneth out of the highe and pleasaunt hill Plimbimon or Plimonia, with her twoe Sifters, cominge from the faid Hill, Gowe or Wy and Ryndiocke or Ryed wely. Seaberne belcendinge, as aforefaibe, from Blimhimnon, beinge in the furthest part of Mountgomery hire adjoyninge to Cardigan thire and Merioneth thire, cometh to Arnftite, and by the most auncient Decaied Cite tie Caer Soule or Caer Soulwen throughe Redewen in Powys, and to to Sallop, and from thence to Bockcefte, to Bridgenorth, to Bembley, Worceftre, Glouceftre, and not farr from the Cittie of Glouceftre it ebbeth and flows eth. Betwirte Walche, Devonshire and Cornewall it bear: eth the name of Seabrne or Hafren Sea, and was the olde Division or partition betwirt Lloiger and Cambria from Bocceftre or Caer Belin to the Sea at Cornewall. In the old tyme of the Brutaines Government all the land above the Rober belonged to Camera, nowe called Walthe, of Jowall, sonne to kinge Caddwalader, and was enjoyed by the Canmez Brutaines, and all under the River was called Llogger. The Towns of Sallop was repayred by the fiftie Christian brethren, which were of the Christian Fraternity of Bangor in old Powies; which fiftie Chris ftian brethezen escaped from the wicked pagan kinges of Sarons, called Ethelfridus kinge of Porthumberland and Alured kinge of Kente, and Gurmandus the Iriche Afric can, which pagan kings were in mortall warrs with the Christian Browchwell, kinge or prince of Dlo Powys and Bangor, did kill and murther a thowsand Christian bres thren of the Fraternitie of Bangor, bicause they praied I. Sic.

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by the prosperous successe of the prince Broughwell, and by his preferbation from the forenamed pagan binges. for as longe as the Christian brethren praied for prince broughwell, the pagan kings could not obtaine anie more against him: therefore the foresaid vagan kings welichte and most cruellie commaunded theire armed un, to kill and murther the unarmed Christian brethren. kinge kneelings upon their knees at prayer, and some of hem barefooted, wearings next theire skins thirts of haire. some of them escaped to Lichsteld, and there were mur= med by the pagan Saxons, and Irishe pagans, and the of the thowsand were in like cruell manner flapne. without mercy, of the forenamed enemies at Westchester nd Bangor. All which furious pagan enemies, fett on with bloudy Romaines, destroied the Towns and Uniwhite of Bangor, and burnte theire most auncient Brittime librarte, more precious then gould. The bookes herein were the workes of the learned Brutaines Allur. Beds, Gildas fapiens, Geraldus Camberensis, Alfridus de Scherley, Gulielmus de Mawmbry, and the guncient kined bookes of all the auncient learned Brutaines, espe= fullie of Northwalshe. But from the faid cruell and bloudy mallacre and murther, there escaped, as before is said, the of the Christian brethren of Bangor, and cam with theire prince Broughwell to Sallop, beinge then the thetest place or pallace of the Kinge or Prince of old flowes, and then called Pen gwerne Powes, bicause there no then growe a greate nomber of Oller trees, and bis cule that the king's house did stand at the apper end, or kad end, of the same Oller trees. Ind after theire com= age to Sallop, the faid fiftie brethren did build them fower Sinagouges or Churches, after the manner as the Chris lan Jewes did build and make theire Churches. Theis Christian brethren did butid and make the said Churches th theire owne handes, without the helpe or afficiaunce ance other, and there dwelt and contynued the space fire hundred and twentie peres, before theire religious onles were suppressed. And after they had made theire imples, they ferved the Lord there, and wrought with Neire owne hands, and with the sweate of theire browes lite theire livinges, and preached and ferved the Lord,

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according as theire predeceasfors had taught them, and had learned of Josephe of Brimathea, a Disciple of out Saviour Christe, who buried his blessed bodie, and was converlaunte with Chrift's apporties, Disciples and Saints where and when they learned the true religion, and bu understand the lawes of Christe and his blested Gospell as Josephus aurmeth, and came into this land of Brutning abouts xvien. or xvii. peres after our Sabfour Chriff's Ascention. The worthie Mr. fore recordeth the same at large. And nowe to retorne to the fiftie brethren of Sallop, after they had escaped the cruell pagan mortheringe enemies the Saxons and Irithe men, lett on by the Me maines, and had bin in the Cowne a tyme, and then had kepte and throwded themselves from theire mortall enemies, they tourned the name of the Cowne from Benne gwerne Powers to Shrowsbury, because they there kept and throwded themselves, as aforesaid, from theire ene mies, and feithence to this baie the Cowne hathe bin am is called Shrowsbury. The faid fiftie brethzen wett called, or named, by the names of Saints, oz fainted, to the end the difference might be knowen betwirt them and the bulgar or comon forte of people. And after they remained and contynued there in peace and quietnes, and had forgon all anger, which they counted a dangerous estate to remaine and contynue in, they beinge learned Brittaines named the Cowne in the Brittaines language Emwythige of Emygige, which is by enterpretation it fate, we have forgon angez, or wee will no more be at gris, and to the auncient Brittaines call the Comne to this bate Empthyge, or thire Empthige. The Cowne then beinge fmallte builded, and the Mails bezie fciendet, and most parte unwalled, faveinge on the Porth fide, as bein I have fair, by the Castell, the fair late Bangorian bu thren cast trenches abouts the Cowne betwirt Seavin and the Cowne, to keepe that the water thous not want the Ground above the Crenches, which they made about the Water fibe for favegard of the Bround, and they im Sallie trees or Withte trees to growe all abouts th Cowne, and when the faid Sallies were growen bigg, and were verte mante abouts the same Cowne, they alle wards called the Cowne Sallopsbury or Saliopsbury, # Sallopia,

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Sallopia, or horter Sallop, all which laft names were meant and Deribed of the aboundance of Sally trees perenboutes growinge. !! This famous Cowne of Salloy formerlie repapred and anamented by kinge Margain swentth, and the late Browniwell w scrove prince of lower, which Broughwell brought with him to Saltop me fiftie brethren from Bangop, as aforefaid. And aftera pards in the come of Prince Llewellin bawe, or Llewellin Magnus, and others, the Councidas revarred and augs mented, but especialite by Llewellinothe greate, who was Mo called Liewellin Drowin Dannel who made the Wolfmore over the River of Seavron! and built the worthy Cower thereon, and caused his Adonument or Wittire to be made and putt upon the lame Cower on the Welch= bridge, with his face lookings towards Morthwales, of which Countrie he was Prince; and likewisle he made a hone wall, with Divers Cowers thereupon, abouts the hme Cowine, from the Wallbridge unto the Stone gate. and after wards Coward the first kinge of England after the Conquett, beinge a Deablie guffefull and cruell moz= theringe enemie of the Brittaines nobles and princes, to beface the auncient Monument and Dinnee of Llewellin Drowin Don, caused the armes of England to be drawen in the pittuze of Prince Lewellin, but bicante of the Role of Prince Llewellin Drowin Don, which was flatt, they could not alter the Pinage, but the Pinare of the latt Role ftill remayneth, and is get to be feene, and that was the Cause whie the Bidure was not altered, as more at large pt may appeare in the Englishe Chronicles recorded. But to retorne to the fiftie brethren of Bangor, abouts anno Christi 1220. the said godlie brethren were examined by Comission from the Pope and the Archbushop of Caun= terbury, whether they would obey the Pope's Lawes, Ce= remonies and Decrees, or not. The which to doe theis godice brethren refuled to doe, bicause they sawe and well perceived, that those Lawes and Ceremonies, which the Pope maintepned, were not agreeable, but farze differred from those lawes, which they had dearned from theire predecessors, and which theire predecessors had learned of Josephe of Arimathea, who had bin a Disciple of our Sa= biour Christ, and had bin conversaunt with his Disciples

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and Appolites, and had learned theire faithe and religion. which did berie much differ from that faithe and religion. which the Hope and his Adherents professed which was the onlie cause, why they resused to submitt themselves to the Bope's hereticall Lawes, Ecremonies and Ordinaunces. Thon which refufall of the godie Christian brethren. one Julien a freez procured a Comission from the Pope and from the laid Archbulhap of Caunterbury, for the bis folution of theirs boules, and to conficate theirs faib houses and theire goodes, and to discharge the laid godie brethren of Sallop thence, alleanginge egainst them, that they were infected with the Pelagian Bezolle, which was nothings for but oplies Tiobs to cover the cruell and unjuk Dealings of the Romaines. For the Belagian Dea refie Ark began in Roome in the tyme of Constanting, Ass ther to Constanting the Greats, who was some to the same athed Hellen, the Brutaine Queens. So that this Percla beinge begunne at Roome, might by the Pope have these bin flated from comings into England, as ut is well knowed all or most Beresies doe beginne and arise at Moome. Ind althoughs theis Christian bretheren were driven quite from theire houses, as aforefaid, pet the reliques and monnes ments of theire fower houses doe remaine, and are pet to be feene in Sailon in the places where they book, and the fact brethren, havinge no other meanes to get their livings, hid works and labour for the fame in Majour worke, and bestowed theire tyme in makinge of Churches and Steeples, and there are divers Churches in Water which they made, and canied them after theirs owns Plames, as one called Spilyn made a Churche, and called yt Lian Syllyn; another called Deynen made Lian Drys ned; and another called Grenge made Llangperyge; and to throughe Porthwates they made mante Churches, and called them after theire owne names; as pt appeared and is well knowen among the auncions Brutaines. But of the godie libes, ulages, and behabious of the fail godie brethren, I meane, at some other tome to write more at large. But pet, to speaks fommbet more at large of the crucil and deceitfuil dealings of the fair Comers the first, which he used towards the Brusaines, the fish Edward the first, after that his father Henry the third,

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and hinge John, had cruellie flaine the Weinces and flowitte of Waled, and disposessed them of theire lands and ivings, placinge Pormans and Barons in theire Cas lies Lands and Livings, effecially in Averthoales, the his Edward the first guttefallie and vecelifulic proented the noble nich of the Bensaines, to content, that he thouse time one to be theire Beince of Ubales, provides allwates. hat he chould be worke in water and one that could not Weake ante Chillithe. Abherenson he petvilep and guils fills earled his wieffe to be kopte and brought to bed at Caernatbon Caftle, where thee was beitveren of a Sonne mmed Edward, whom his father kinge Coward the first nominated to be Prince of Wales, and so by his wily Craftines frattated the expension of the Brutaines, who ille expensed à Prince of theirs dune Mation. Und pet stwithstandings all theis cosenings feats, and that the and kinge Coward hav, by fraudulent meanes, to made We forme Edward Prince of Wales, pet could be not Attemeth be contented, but contenued furth Aill his blody ninde towards their, murtheringe theire noble men and hielle men of theire Countrey, and makinge Araite lawes against them and theire children; as the lawe for the Dis bilion of lands amongst theire sonnes, of purpose to bringe them and theire Children to beggerie (as he and the Mor= mans thought.) And the Brutaines lookings for theire Deliberaunce from the cruell bondage, wherein the for= mans and Harons Deterned them, trutted to the Prophecy of the Eagle at Caer Benter, altas Shaftsbury, in the igne of kings Puvibras of Agon balades bras, the eight kinge after Brutus, 227, after Brutus first entraunce, and illo to the Prophecy of Merlin Dall Velin, who prophes led of theire deliberaunce, which caused them to make manie insurrections against the Mormans, lookinge for theire Deliberaunce before the tyme, which wrought him much fortowed. Fet at the latt, when et was thought Mil all hope, or vienter thailmightie to fend them a Mofes wheliver them. Harge Henry the feaventh and his wobthis forme binge menop the eight. But yet concerninge Coward the fecond, borne at Carnarbon, as is beforelate, Treacherous meanes, after that he became Prince of wiles, he howed not himself leke a Wellhman, not like Hh 2 unto

unto a man borne in Wales, but, followings the steps of his Auncestors, bothe he and kings Benry the fowerth made cruell, straits and service Lawes against the Brustaines, debarrings them from all liberties, makings them and theire Children berie hase bondmen unto the Sarons and Rormans. The like did kings Richard the second, and so they contynued in his service slaverie, untill (as before I have said) pt pleased the Allmightie, to send kings Benzy the 7, and his souns kings Benzy the eight, to deliber them from bondage, who made them as free as anie of theire enemies, either Sarons or Mormanes.

ard, whom his Lather kings Educid the field

But nowe of there be anic Brittaine, that demaundeth of me, where be the Authors for this my Worke, I referr him to the most worthy Brittaine records of Asur and Beda or Bedoe, and the learned Brittaine Gildas, and he shall sinde this most true, of he can have their auncient records in the auncient Brittaines language; or of he be a Saron or Porman, let him learne the Brittaines language, and then peruse the forenamed Authors, and the truthe will appeare to be as I have said.

The nunrient names of Sallop.

Denne Gwerne Powys.

Shroudsbury.

Pmythyge, Deribed of anger.

Sallop og Sallopia, of the fallie trees there growinge.

A Coppie of Diver Anthewes Letter, fent to his

affer Brains, 237, affer Dentige belt entraudee, and

B. Phillip Jenkins my natural Countreyman, and Apr. Thomas Tayloz my lobing and faithful frind. I hartelie thancke you bothe for your kinds letters, and for your remembraunce of the most worthie and vinorious kinges of famous memorie, Belinus and Brequs, bretheren twinness and fonness of Mulmutius Donwallo, whom we true Brittaines des call Dystawall

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goell Mydd, and of Cornwenna theire moth . . . . . . . Mulmutius was firft Duke of Cornewall, and his wistome, promes and . . . . . brought his Jand of Greate Brittaine into one Monarchie 440. gues before the Incarnation of Christe, and after the mitall of Brute 616. peres. Ind whereas this noble Mand, after the Deathe of Ferrex and Porrer, being the of Brutus line, was, throughe Civill Warres, wasted. and fpoiled, and debided into c. kingdomes, he, the faid Mulmutius, quieted bis Subjetts, and ordained for them profittable and holesome lawes, and gave priviledges to imples and ploughes. And whereas the water and oak lages of this Realme were with warres growen out of afe. and unknowen to travellers, he ordepned the four notable highe wates throughe the whole Ile, causings vavements and causways to be made in all deepe and marishe places mo bridges to be builded ober the Waters and Robers and provided, that martiall Lame honid be dulie executed upon all suche, as hould robbe, kill, or hurte anie Tras biller upon those wates, by puttinge them to Death in the ame places, where the pfils were committed. Cheis 4. mates are called by the Bruttaines Ded .... ory for the pe Brengn, and are knowen by theis names in the Sarons language, Kennynge Greete, Watlinge freete, Ben= nynge freete, and folle freete. Chis kinge builbed Templum pacis in London, which fome thincke to be Saint Baule's Churche and some thincke yt to be Blackwell Bail. and so he havinge brought this land into greate quiet= nes, after bee had zeigned berte bonorablie 40, peres he dyed, and was buried in the temple of peace at fleme Croye, now called London. After his Death his two winnes. Belinus and Bremnius, devided the whole Jiand betwene them. To Belinus was assigned England. Wales and Cornewall, and to Brennius all beyond the typer of Humber. But Brennius not contented with this dibilion, railed warre against his brother Belinus, and fought divers battells, but the last battaile theire two mightie armies beinge ready to encounter in a pitched field, Queene Cornemenna theire Mother came to them, and opened her naked breafts, and with weepings teares Brutaine Couldiers into Armaine, total Haution

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Dh! out alas! what meaneth this,
Doe you my bowells harme?
What wicked cause doeth mobe
Twoe bretheen's powers to be so warme?
Cannot all Brittoine you centeyne,
Since it is bette sure,
That bothe you twaine within this wombe
Of myne old once enoure?

In tender age which bothe old fack?

The twoe brethren, moved with theire mother's teater and speeches, reconstiled themselves, and became greate frends and killed eathe other. Then Brennus, befirons of giorie and Dominion, and beinge whollie given to the fludy of warres, left his Countrep to the governaunce of his brother, and went into fraunce, where, in the province of Lyons, for his exclient qualities and prowes, he was bighlie eftermed of Sygwynus, the kinge of the Countres. whole banghter he married, and of the Galishe was made foodiatine Capteyne, and the binge Sigmynus, perteab: ings that Brings was whollie addined to warres, api pointed to him serteins bands of epoter Souldiers, to als fift bine in his warren. Which Soulviers, together with his Britinine fuceso be bib teabe conragionfile ober the higher palls relies the Most which no man has ever Dane before and therefore the Brittaines called hig name Brane, but the Balls called his frame Brentius. In after he valled the Alpes, the evened Callies and Houldes under the Wills, and therein placed Garrisons and Soule Diers, and with Maluthe, Pary, Belligarde, Bettia, Ato rona, Erwentum, and Mincentia, and reedified them, and befeiger Mome and obereams the Romaines, but the Galls, defirms of money tooks of the Bonaines a thouland powns weight of gondo to rack the feige! Alherenvon Brenund, besuge disconserved with the Gintes, establish agains with manie of his Brutaine Souldiers into Brittaine, and mithail

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othail brought with him of the most cunings and skills builders, and artificial Malons, out of Italia and fo wined the Cittle of Briftome, which was formerite bes unne by his father Mulmuting, and he made of after the sample and paterne, which he bad taken of other Cits its in Italie, makinge it a conveniente place for thine singe, and for Marchandize, and beamtified ot with Cema in Stone wails, Pavements and Calts under the Earther sconvey from the Cittie all filthines, which might anope Littigens, and called pt after his owne name Kaer hane, which to face in the Englishe tongue is, Brennus ionnes and name, by hortness of theeches called Briftomes is Labdrame is name, by abbreviation of freeche, called londen) the annotant manument whereof remarketh to is date upon one of the gates of the same Cittle, called M Inner where the two Mittures of Welinus and Breens is are curionilie engraven; as alfo there is a mod anni me Eshell Chandings upon the topp of an exceedings he hill in Comanie, colled Dinas Brane, that is to late hennus Courte or Patlace: Hurther: It is verte credis i and to be probed by good Inchars, that Breennas. whis fecond Clayage to Italy, with afteens thowfond himmen, and extithooland and 2, hundred of horlemen stings overcome the Romaines, and fains! Cantilug be suched into Greeia, and bakinge subdued the Macedos ans, Cheffalians, Chescians, and Deonians, he fis ulies overthreme all the Power of Greece, in a most hors mission or batters at Ehermopolio; for proofe where ia Greeke Writer, called Panfanian, in his tenthe Boko mitethe thus: "Wrennes had in his Army 20400, horses men, and there followed every horseman two fervannts upon horlebacke. Those twos ferbaunts, when theire Maker was lightinger bood in the rereward, and helped them, and of by anis hap rante of them were unhorsed, they hand fett them upon theires, and, of the Matter were flaine, the fervannt should succeede in his place? " sport mag this . . . . . at han . . . readie that were faine, and this prantize of fightinge upon horse "backe they tearme, in theire Countrey weeche, Trymar-

"tia:" Chus writeth Danfanias. "What can be more blin for prooffe that Brennus and his company were taines, lithe Try, in the Brittishe or Walshe speeche for fleth three in Englishe, and March in the Brittishe Waithe speeche its athorse? In fine, he theweth, that w Brennus was about to facke the Cemple of Apollo Delphos, a greate Companie of his army were flaine raculoully by the fall of a highe and mightie Cliffe. Bocke, and wonderfull raine from heaven; where Brennus for forrowe oped. These warrs of Brennus recorded in the Histories of thesetenide, and pr by Mr. Hughe Broughton in his expolition of Da upon the eleventh Chapter, and how that Butte the fonne of Selucius, was furnamed Soter, bican brobe the Galls out of Alia, of whom Brennus was tepne, and doeth most fitte agree with this Wiston the tyme. Moreover, Athenans writeth, that, after death of Breneus, the fouldiers nunder Bathan theire Capterne, tooke up theire Dwellinge about and afterwards they were devided into two parter one whereof dwelt in Bungarie, and the other parte, by name of Brenni, pollefled parte of the Alpes by the m Brennerus, in the Countie of Cirutenlis, whom Ippi calleth all by the name of Cymbricowhich theweth that were Brittaines. Ober and belives theis things, the men, called Gathali, when, in the tyme of Brennus, Departed out of Biscap, 375. peres before our Sabi Incarnation, to feeke newe Dwellings, and were in Ireland, they called all the Brittaines Brennach, the name of Brennus theire noble Capterney by name they call our Pacion to this Daie. Theis Intiqu our Countreyman Mr. Humfrey Lloyd Diligently feat out. So that there is no man can doubt of nobles nus, but that he was the Brothez of Belinus, and founder and builder of your famous Cittie, whole and warres are famous in many historiographers, and beit 25 . . . . and his fouldiers are termed by writers to be Galli, and not Brittanni, pet, as I mrote !! fore Paufantas and Athenaus make it plaine enoug that they were not Galli but Brittanni or Cymbri, fins

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well knowne, that, amonge auncient Writers Gallia newided into twoe Bartes, that is, Cifalpina and aloina. Cifalpina was called Italy; and all Countreps o the Alpen, from Boome hitherward, were callen falpina, where neme fraunce and Brittaine fand. thus babeinge hemed you my knowledge and indges as towchinge the Intiquitie and foundation of famous Cittie of Brennus Cowne, which was built 1469. peres before Christ's Incarnation by Brenning noble Writtaine, I, beinger aged of peres, and by thereof becaped in memorie, prate pou, to babe me d, of I have not performed to the full your expense berein. Ind name, not ever thinchinge to fee you in mutory, World, I take my laft and ultimum vale of the, bequenthings unto you, and to that famous e of Abrennus, and to Abri Mator, with the Matt s and Commensitie thereaffing best love, withings thail my harte all prosperity and happines. Dated rad neers Burnan .... Cathie the putith. Date of Southwest, with him as his C. 210 reinimof come , add

and that not now of Pour old Frind and Brittaine das then bis the line kinge Locrings bu

Roseltsest todilEntine, a Cittie, which newe is in

el power land in the Lorothipp of Armille, in an Abreviation of pivers most true and auncient Brus mine Cronieles, briefelie expressing the foundation if the most famous becaped Cittle Caer Soule or Dinas Southwen, most auncient in Brutaine, (Trop Bework onlie excepted) and of some other famous Cittles in Greate Brutaine. 15p Oliver Bathews, siaco enine, Dube of Cormodil, who was afterware cains

County of Wountgomery, and was of aunctent ime en

censuic. Locatinus was biborerd from Cincendolen his la Dar Caer Soule or Dinas Southwen is one of othe most annotent Citties in Greate Brutaine, pt appearethe by all true Brutains Chronicles, which was butter by Locrinus, elbet fonne to Brutus, buts the pears of the Morio 2877, before Christe his Ins unation 1086, for his Concubine Southwen, late Wieste Mumber, Kinge of Hunnes. 119hich People of Hunnes 1917/14 I Ache, CHA:

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entered into Albanta, wome enlied Sections, Spoffed mafted the Countred; and flow theirs binge called a natur after Beuteins entred into Bentaine 227 y before Salomon butit the famous Cemple of Jern 67, peres, before the battoings of Moome by the Be Brethren Remus and Romains 333. peres, before D Muell Abyd, late Dake of Cornewall, 169. peres, t Initus Cafar's entraunce into Brittains for 8. Vefore birth of ! Saviour 1709, peres, before binge Cadwall Departure to Roome, and that this land was called gland and Wales, 1571, peres, before Canutus and S the Danes entraunce 1882. Defore William Bell Conquest 2802, before the Brutaine kinge Benry 7, 2 pere, from the buildings of Case Souths untill this pe pere 1616, 3231 peren And after that Locring Drowned Pumber in the River, nows colled by the name, (which Miver in: some Places Deviveth Lloveki Laiger from Albante, nome caned Scotland) he bee laumber's wiester whom the Brutaines called Soul Southwen, with him as his Concubine to Cambria i called Wales, by Idwall fonce to Cadd the last kings a And then did the faid kinge Locrinus bull, for his laid Coucubine, a Cittie, which nowe is in the County of Mountgomery, and was of auncient time part of Power land in the Lordhipp of Irwiftly, in a man pleafaunt, fruitfull and comobiona place; with pleaks Ribers, and a pleafaunt forrest or Mood called him Manr, and a pleafaunt Barke called Caer Souch Pen with most fruitfull and large Commons thereunto aby inge, then called Pirrbowell and Carno, which Parke and Comons were after converted for the keepinge of the king breedings Mayes till of late. And after the Death of Ch enius. Duke of Cornwall, who was afterward called Co reneus, Locrinus was bivorced from Gwendolen his lan talt mieffe, baughter to the tait Garonoue, and marin to his faid Concubine Saulemen, and for the most pa remained mith ber at Cher Soule, which Cittie Locrini endued with great Atherties, Privileges, Custome, Lames and Granats, as the pertis choolings of their Mator or chieffe Diffeer, with other interfaut Diffeen, grounded upon the Crofans Lames and Ouffomen, and theirt I. Adde, onz.

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wire feverall Graunts made appears, which Graunts conditued by divers kings and Princes. Carr Soule built after London 22. peres. And whiles Kinge Los ns contynued, with his faid Concubine Soufemen at soule, Owendolen, the lawfull wieffe of the faid Los na, who was before divorced from him, as aforefaid. ed an Army of her Frends and Kinimen out of Corne called of Brutaines Sweer p Kerren, and gabe bate to the kinge Locrinus, and obercame him, and him and his faid Concubine Soulemen, with theire lard daughter Haverwen or Haveren, and also destroyed befaced the faid Cittie, called Caer Soule, after the Locrinus had reigned exty, peres. Which Lockings bebinde bim a noble fonne, begotten upon his faid de Gwendolen, called Madocke or Madon. Aows hall underfand, the manner of Soulewen's Deathan aftet Gwendolen had obercomen and flaing the Kinge Lot us, and that he was buried at Loudon, Gwendotin see red to Cambria with her Corniche Souldiers, and came Caerfoufe, where thee found Soulewen, and her daughter verwen or Pabfren, where thee Acme both the mother m daughter, and caused theire bodies to be cast into a far us river, runninge by the faid Cittie, begininge or pf inge out of the famous Will Plymnon or Plymnonia. th her twoe Sifters Whye and ikhydall, in the County Mountgomery; which pleasaunte and fruitfull eyber, wherein they were drowned, tooke her name from the bas nd maybe, which was so drowned, called Haberwen. nd so is the River called at this time of the Brutaines Abesne. After that the Romaines came to beare rule in his land, they called the laid Soulwen by the name of der Ciaride, and her daughter Sabrina or Seberne, Ind elthoughe Gwendoline defaced and deteroied the faid faz was Cittie Caerfoule, and rafed the fame to the ground, at are the Maior and other Officers perelie made, accord= age to theire Cultomes and Lawes, Liberties and Graunts, with Locrinas had grannted them, which Lawes were wounded upon the Crojanes Lawes as aforefaid. And nowe Mate Divers Tradelmen doe inhabite there, and builde hem Honfes, to the Encreasement of the Cittie, and doe there theire most auncient Customes and Liberties. Ilso there Ii 2

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there are many worthipfull and good Bentlemen, that an Burgelles of that auneient Cittie, and to habe remaine from the begintinge of the same Cittie by Difcent of blood, who dwell within the fame Cittie, or within the Liber ties thereof. Ind when ante Officer is cholen, theire Cin is allwates in keepinge and Defendinge theire Liberties Lawes and Cultomes, with theire pleafaunte Comon and Moodes, althoughe muche of the Moodes be water and the Commons formwhat encroached by the Loron Owners thereof, and the Parkes given awaie from the Burgelles longe fince, to keepe the king's breebing Mares, untill that nowe of late it is otherwife uled u please the Owners thereof. Ind nowe to theme the Ch: teintle of the Brutaines Cronicles, and the Uncertenne of the Romaines, Sarons and Mormanes Cronicles, 201 thall understand, that I finde fuch greate difference be twens the auncient Brutaines Records, and the Me manes, Sarons and Rormans Cronicles, and fo minit untruthes of the Romaines revortes of the Britaines in writinge, and reportinge of the Brutaines bistories, ulager and behaviour, untrulie blafinge out divers vices, which they alleadged to be in the Brutaines, and deterninge in obscuritie manie generous vertues, which bid florifie t monge them, and would (pf they could) have quite furpresed the memorie of theire famous actes and monuments: whether pt were bicause Romanes were not acquainted with the Brutaines for the space of 1821. peres, and that Romaines were ignoraunte in the Brutaines Langwage, or ells of envie and malice which they allwaies bare n the Brutaines; but the errour should seeme to proceed from bothe ignorannce and envie, as pt appearethe by Ju lius Cafaz in his first booke of Comentaries, where h faissie and wrongfullie writeth, that the Brutaines wett Cowards, and not given to Warrs, affirminge, that the were clothed in leather close to theire bodies, and, for the most parte, went naked, and peinted their bodies with wood blewe, and had manie wieves, and used Copulation with theire Sifters, Doughters and Brothers, which was moft untrue, and miftaken by Ceafar, as hereafter hall appeare, and the untrue reports of the Brutaines appets rell, manhood and promes in warrs, be made manifeft; that are

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so that the Brutaines were nothings inferiout unto the Momaines in Chivalrie. For those people, whom Ceasar maketh mencion of in his Comentaries, were not Brus mines, but Hunns and Pins, who were Cribitories to the Brutaines, inhabitings the Bill Countrey of Albania nowe called Scotland, which fato Countrey was giben them to inhabite in by the fait Kinge Borrinus, after he had banquiched and flaine parte of them with theire Kinge Dumber, as is before rehearfed. It is marbell of Taxius Ceafar Did write those untruthes himfelfe. I rather thincke pt to be some of his Serbaunts. For he hinself bid knowe, howe valianntlie the Brutaines Did refit and withstand him, at his first Attempt of Entraunce into Brus taine, and how manfullie they fought against him, and flewe his chieffe Capteines and Horfemen, and himfelf forced to retire and winter in fraunce, and there to encreale his Irmie, and retorne the fecond tyme, at which retorne his chieffe Captaines and Horfemen were flaine by the Brus taines, Labiens and Eribunes. Ind Ocafar had not conquered and overcome the Brutaines, but by the helpe, ayde and treacherie of Indrogus and Cenewan or Theos mansionse, who were sonnes to kinge Ludd, for matice they bare to theire uncle Kinge Calwallon or Caffibellas nus, for keepings and hindrings them from theirs right, which they had to the Kingdome of Brutaine. Ind fur ther, Ceafar Did knowe before, pf he had bin an indiffes rent Judge, that the Brutaine Kinge Brennius or Bran, fecond sonne to Opstwall Moell Mud, with his demy of Brutaines and Galles conquered Roome, and flewe theire Capternes aud Cenators. Ind after hechad repapred and butit in Italie the Citties Milleine, Pavewey, Burs golnum, Eribentum, Mincentia, Comeum, Beronia and Brixia, and others, he retorned to Brataine, leavinge avmies of Soldiers in everie of the forelaid Citties, fo by him made, and brought with him, out of Italie and fraunce, mante cunninge workemen, anno mundi 3577. Before our Sabiour's birthe 186.peres, after Bentaines entraunce into Brutaine 721. pere, he retorned, with his Companie of cunnings and curious workemen, to Brutaine, and there did finishe and repaper the Cittie, begonne by his fathez Dysmall Moeil Myd, called Caer Dodes of Rante Bad= Dan, I. Sic.

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ban, and builded at with most excellent baltes, hollowe in the ground, for Conbegaunce of all filthe by water out of the Cittie, by flowinge tybes to the maine Byber. Bifo he made therein a mightie Temple, with Walls and cu: rious Cowers thereon, with Habens and famous Bridges. and when he had fullie finished the worthie and most fas mous Cittie, be named I Caer of Dinas Bran, as the ufe of the Brutaines was, when they had made anie Cittie to name pt after theire owne names. As his Brother Kinge Belinus, after he hab mabe with Walls, Baben and Cowers, and made the Cower of Landon, he 2 named Crop nobaunt Dinas Belin, which name remained till Kinge Ludd after Belinus 216, peres. And the noble and bittorious kinge Brennus caused his vidure or monne ment, with the like viture of his noble brother kinge Belinus, to be curionflie made, and to be fett upon St. Jone's gate in his then Cittie, Caer Brann or Brenn's Cowne, for an everlastinge Memoriali of his Mame and Cittie, which is nome, by corruption of language, called by the Sarons Briftome. Also the faid noble and bitto: rious Kinge Brennus, hearinge, that the Romaine Captapne Camillus flewe the Galls, lefte to governe the Cittie of Roome, and other Citties in Italie, Duringe Brennus absence, the which wronge, so to his soldiers done, Brens aus to revenge, repayred a most puissant armpe of Brutaines and Gaples, and with his noble brother Welinus repayred to Roome, and flewe the noble capteine Camile las, conquered Roome the fecond tyme, burnte the Cittie, and fleme the Senators, as they fate in theire feates, and, after the finithings of the fame wars, Kinge Welinus res torned home to Brutaine, with the nobles of Roome Pris foners to his Cittie Caer Belin, now called Rochcellez, fo called of the famous Will by pt called the Wreken. But Brennus, defirous of Warrs, repaired and augmented his Brmie, and wente towardes Greece, to be avenged on the Grecians, for wronge and crueltie done to his Auncestors the Croians, and, after he had conquered most parte of Greece, and the Countreys thereabouts, he went to robb and fpoile the Temple of Spoilo at Delphos, 3 it happened

T. Adde, it. 2. F. named it Trop, vel, named the City Trop. 3. F. at which time it happened, that a most monstrous.

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that most monttroug raine and tempest feattered and footled his army, and parte of the faid Temple and a Rocke thereby fell upon his fouldiers, and destroyed many of them, and himself, beinge a most couragions Gen, seeinge his miladventure, flewe himself with his sworde, after whose Deathe the rest of his Souldiers conquered most parte of Gracia. By all which yt appeareth, that Ceas far's reports are untrue, and that the Brutaines were not Cowards. But what marvell is it, that the Romaines hould, by unjust reports, wronge the Brutaines, when theire Demeanour, towards theire owne neerest frinds, mas fuch, that they remarded theirs best benefactors with outragious tyrraunie; and most cruell and bloody muzthez. Ind pet, of all other theire monstrous faces, they dealt berie comardite and fearfullie with Brutaines. for after they had (as before is declared) conquered theire Realme throughe Treacherie, they feared to leave the Brutaines noble Wen. Capteins and Warriours in the land of Brutaine. For then they knewe, that they roulde not holde the Brutaines in Subjection; but, to prevent them from recoveringe theire auncient libertie, they tooke awate with them all the nobilitie of Brutaine, with all theire renowned Captepnes and Warriours, whom they placed in divers provinces belonginge to the Momaines, and placed here in Brutaine Romaine Capteynes and Paulus Souldiers, prohibitinge all Brittaines, of what Degree Johns. foeber, upon paine of punishment, from ulinge ante man- ne Lanver of meapon, but that they should wholife give them-quete. leibes to Hasbandrie; by which face manifestite appeared Sie the haughtie and noble Courage of Brutaines, and the bane. timerous Cowardines of the Romaines. Let the indifferent Reader judge between bothe Bations. Ind nowe to proceed, to the fettinge foorthe of the noble Ites and Mos buments, done and made by the Boutaines, it is most evident in Brutaine Becords and Cronicles, that, 1040. reres before the Bomaines were acquainted with the land of Brutaine, that" it was land greatite feared of all other Mations, and called Pais Bedirin, and the Beople ? Madaren wier. Alfo molt of the auncient and famous Cities Temples Calites, Bridges and Monuments

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mere made before the Romaines Did knowe this Realme and before either Saron or Morman was acquainted with tt, as pt partie appearethe in that which I have formerlie tooken, and the rest that be manifested hereafter, all which are berie apparaunte in Brutaine Cronicles. And first for an inducement unto the rest of the Brutaine Monus ments, in the 28cc. ' peres after the World's Creation, Brutus built Croy Remethe, now called of the Brutaines Caes Lubb or London. Membes, fonne to Madan, began Cary Membez, after called of Brutaines Rhed Dchen or Openford. Chranck, called by the Brutaines Chirocke kabarn, builded Caez Chirocke oz Porke, Donbard oz Donbritaine, Chenburghe Caffle, and other Monuments in Albania, then parte of Greate Brutaine, and nowe calls ed Scotland. 3160 Brutus Daran las, 20. fonne to Es brancke licon or Lifeli fonne to Brutus Daran las builded Chez liell oz Cheftez. Kinge Kunbalaber bras builbeb Caes kente alias Canterbury, and Caer Wente og Mpn= cheftre, and Caer Balabar alias Shaftefbury og Caes Cens ter. Bletond of Bladad, fon to Run, made the Citie of Bathe, who, beinge brought up at Athens at Schoole, Dio

The Bathes were repaired & wrought by the Romatnes at terwards.

the Bathe, at ons

by arte finde out the Botte Bathes, beinge one of the wonders of this land. Bis forme Lies builded Caes Lies of Leiceftre, with the Cemple thereof. Janus Conandan of This Gall be mas Concoagus, fonne to Benmen, Daughter to nifefted bereaftes, in kinge Lies, builded three Cownes with three a worke intituied, mightie Cemples, one in Albanie called The Foundation of Perche or St. Jones in Scotland, then bes longinge to the Kings of Brutaine, with a

Temple to Mars; another in Wales in Comenith, called Bangor, and a Cemple to Minerbe, and another at Cornes wall, where he was borne, and a Cemple to Mercury. Dyffywail oz Mulmutius began Bristowe, and called pt Caer Dobez or Mant Baban, that is, the Cittie of the wafts inge of flidinge Ground: Also he began the Cittie of Caes Doder on Hafren, that is, the Cittle of flivinge or mast inge Ground within the wombe of Seaverne. for the Bis bez Hafren ferbeth as a Wall, and compasseth the Cowne abouts, fabinge the Borthe parte, where the Caftle with the Wall and Gate Defendeth the Cowne. Also he res J. L. pere. papred

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payred and builded the greate Temple of Ipolio at Reme Crop begonne by Brutus. Wife be began the fower king's Water throughe his Dominion, makinge Bridges and foordes over all Rivers and Waters, where they were needfull. Which highe Water were called of the Brus taines Deedes Priforthe p Brenin, and are one of the Wonders of this Realme of Brutaine. Which fower water were mended, repayred and anithed by Belinus, elbeff fonne to Dyffymail; who also repayred Croy with Mailes. Habens and Gates; and likewiele be beautified the fame Cowne of Landon greatlie. And, for the further undet fandinge of the Brutaines Aces and Monuments. I Doe refert you to the perulinge, afwell of the Brutaines, ag allo the Momaines, Sarons, and Pormans Cronicles, the truthe whereof you thall the better understand, of you be acquainted with the Brutaines language. Name pourhall further understand, that I doe hold the Brutaine Cronis cles to be most true, for bleause I ande, that the Romaines doe differ in Computation of peres, in the time of prilifty Brutaine Kinges, 286. geres, some of which peres I will here rehearle, and refege you to fearche out the reft, bo the perulinge of Brutaines Cronicles. And first, the Bens taines record, that Kinge Lucius lived 67, peres, the Englishe of Romaine Cronicles record he lived but ic. veren. Also the Brutaines record, that Ringe Bladius of Bladud lived 33. yeres, the Sarons record but 2. veres. The Brutaines record, that Kinge Capenus of Caphe lived 30. yeres, Saxons reporte but 3. yeres. Ainge artheins by the Mecords of Brutaines lived 27, peres, by Satons reports but 2. peres. Kinge Elibarus by Brus taines Cronicles lived 19. peres, the Saxons recorde but r. peres. Bil the rest you shall finde out, by comparinge the Brutaine Cronicles with the Saxons, Romaines and Romans Cronicles, as in the tyme of the Reigne of kings Bodianus, Samelus, Ivall and others. Ind fuzthei, the Romaines, Saxons, and Mormans voe miliake the Mames of the Brutaine Kings. For they name the noble Kinge Dyffwall Moell Mud, Mulmutius Dunwallo. Wise they called Gurgant varke Druche, Gurgultus Baz= datious; and to erronionstie use to record the Kings Mames and Cimes of theire Beignes. Whether yt were Kk

bicaufe the Brutaines were dwellinge in the Land fo mas nie hondred peres, before the Romaines, Saxons of Bormans as aforefaid, to that they could not be acquainted trulie with the Cimes of the Brutaine Kings Reigne, 02 that of entre they would bimme and obscure the famous Renowne of the Brutaines, by robbinge them of theire right Rames, and gibinge them other Rames, as hould best ferbe theire enbious humoz. But bicanfe it hall anpeare, that I am neithez bramen by Partialitie, nog fraught: ed with Enby, I will here brieffelie expresse my Authors, from whence I have verthed this little veiece of Worke; as firtt. Mur of Meneva oz St. Dabies in Cambria, a famous Brutaine; also the learned and holie Man Beba oz Bedoe a Brutaine, Gildas Sapientius of Bangoz in Cambria a Brutaine. Alfredus de Beberley a learned Brus taine. Beraldus Cambrenfius a learned Brutaine, Jeffrey de Monmouth a learned Bzittaine, Gulielmus de Mamibury a Brutaine, who wrote Dibegs Bzutaine Bookes in the Brutain Langwage. Theis learned Brutaines, who maote the auncient Bistories. Aces and Monuments of Brutaines, and did understand the Brittans Langwage. have I made chotte of for my Authors herein. And where: as I declared, that the Romaines Did unnaturally muzthey theire best Benefactors, some of the bloodie Actes I will beze make mention. Ind first, in the berie foun: dation of Roome, when pt was founded in the Mount Palantine, a verie small City, and used as a Refuge for Theebes and Outlames to file unto, Remus and Romulus, twoe brethren beinge the founders thereof, Ro: mulus, to thend that he might have the onlie Goverment thereof, slewe his Brothez Remus; so that the verie foun-Dation thereof was flained with Brother's bloud. And alfo, after that the noble and victorious Emperous Pom= peius had luckelie delibered Rome from hez enemies, the Gothians and Mandalls, and had also subdued, conquered and made Tributories to the Romaines, the Kings of Irmenia, Capadocia, Daphagionia, Dedia, Chubus, Iberia, Albania, Cicilia, India, Melopotamia, Arabia, Spaine and Affrica, and brought theire Kings and Substaunce captibe to Roome, he was cruellie murthered at Roome by the frends of Julius Cealar, and Julius Cea-

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faz, the mightie emperouz, after he had subdued the whole Borld to the Romaine Empire, was cruellie murthered with booking, in the ! Cenate Boufe, by the children of Dompey. After the Death of Julius Cefaz, the twoe noble Romaine Capteines, Belizarus and Rearses, who conquered and brought Prisoners to Roome the kings of the Cothes and Mandalls, and had dispossessed the said Gothes and Mandalls of Spaine, Italie and Roome, which they had conquered, and held as theire owne; After which bi= dorious Conquetts, the faid famous Capteines were difcharged by the Romanes, without anie mannez of Recom= pence of Reward. So that in theire old age, they were, throughe Povertie, enforced to begge theire Bread, as by the Romaine Records, unto theire greate shame, it appears eth. Which Examples of Crueltie, I thincke, are fufficient to probe, the inhumane Tyrranny, which naturallie is grounded in the proud Romaines. And nowe that I have brieffelie fett forthe the Wronges and Injuries, which the worthie Brittaines receaved by the Romaines, I will also compendiously dilate of manie wronges and inormis bus abules, which the Brutaines, throughe Treacherie, receabed at Dibers pagan Rations, as Sarons, Danes, formans, &c. Abouts anno Domini 435. the Pagan Sax= ons were fent for by Kinge Mortigez, to aide and defend him and his Bealme of Brutaine against Picts and Scotts, which then did greate harme with robbinge and spoilinge. Mortiger, knowinge Brutaine to be unprovided of men of Warr, by reason that the Romaines had taken mofte of them awate, as before is hewed, and that the Romaine Legions were likewise departed out of this Realme, bi= cause the Bomaine Government in Brittaine was then ended, and also bicause that Constantine the Greate, and his Christen Mother Belen, had taken out of Brutaine with them all the able men, that then were in the Lande, by all which reasons yt is manifest, that Brutaine was then verie weake of pt felf, which made other Mations the boldez to doe them wronge. So that Mortigez was enforced to feeke aide from the Sarons, and also to aug= ment the 2 weaknenes of Brutaine, the tyraunt Maximus, called of Brutaines Maxen grilion, bicause he cruellie perfecuted the Christians, tooke out of Brutaine all the Kkz I. Sic. 2. Sic.

able men of his time, and placed them, with theire kinge Conon Beribioche, in Little Brittaine neert fraunce. called of Britaines. Lifoame Brutaine. Beinge thus meakned by the reasons aforesaid, and continuallie bered with the robbinge of the wines and Scotts, who put all to Sword and fire as they went, Mortiger the Kinge fent into Germanie for aid against the Pines and Scotts, his enemies, and to his fuccour came out of Germanie and Saxonie a greate nomber of Souldiers under the Conduct of Angli Bengifte and Berfus, who beinge arribed in Brittaine, agreed with the Kinge Bortinez for Wages, to ferbe him and the Brutaines, and to defend the Kinge and his Realme from theire Enemies. Ind after that Bortis gez, by the helpe of the faid Saxons. Had expulsed the Pittes and Scotts, abouts anno Domini 444. theis treas cherous Pagans Sarous Ingli and Bengistus willed all the Mobilitie of Brutaine, with theire Kinge Mortiger, to meete them on the Plaine of Salisbury, to comune and entreate of Matters, concerninge the Defence of the Realme; where when they were mett, there was placed a Saxon between every twoe Brutaine Lordes. So the Brutaines, not suspentinge anie harme to be Done them by theire owne hired ferbaunts, the cruell murtheringe Sarons had prepared eache man in his bootes twoe longe murtheringe Univer. So that every Saron Did therewith stabb the twoe next Brutaine Lords, which were by him. Which bloodie Murther was effected when this watch-I Johans word was giben them, viz. nempi your Saxys. Then oid ne Lan= ebery Saron flate two Brittaine Lords. So there were flaine that tyme of the Brittanes of Earles, Lordes and Barons iffiCLE, and kinge Mortigez himfelf taken Pris fonner, who, for his Enlargement, gabe to the Saxons three Countreps in Brutaine, viz. Kente, Southfer and Porthfolke. So the Saxons flewe traiterouffit moft parte of the Pobilitie of Brutaine. For a Memoriall of which Deteftable Butcherte, and blondy Muethes, a Brittaine Garle of the Company, called Jobali og Goall, Carle either of Gloucetter oz Cheftes, elcaped from the flaughtes, and with an Iron barre, being the Steckles of a Doore, he flewe 18. of the murberinge treacherous Pagan Saxons,

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hemaniment whereof is fett upon Davez Castle, for a res embraunce of his famous ate. Minge Gmris Welibate. alled of the Saxons Aurelius Ambrole, with help of Merin tauled the Stones to be fetcht out of Ireland, out the Mountaine called Carrifria, and to be fett up in be plaine of Salisburie, for a Monument of everlastinge nembraunce of the Brutaine Lords, there to treaches milie murthered, and to the perpetuall infamie and hame the Saxons, the Authors and Attors of the same Marhez; which Monument, to by Mertin mave, is called by Mame of Stonage, and is one of the Wonders of the land of Brutaine. And, after that the traiterous Sarons ed, by fuche bloodie treacherie, possessed themselves of e faid iii. Countreps in Brutaine, Bingiff, willings to att in practife every Wischeiste he could devise against e Brutaines, and perceavinge Mortiger the Kings to be sciouslie given, brought with him his faier vicious Paun Witche and whorishe Daughter Rowan, called of brutaines Konwen, who, with her whorishe beawtie, witchcrafte and forcery, by the Sutteltie of her father lengift, so wrought with the Kinge Cortiger, that he dis breed himself from his Christen Wiese, by whom he had noble founes, and married the Pagan Witch Ronwen, hich afterward was the Cause of his Defruction. More= ber, Ronwen and her father Bingist caused theire fraundfather Waden, and theire Grandmother fria, to k theire God and Goddesse, and caused twoe Daies in the Weeke to be called after theire Rames. Waden date, nowe alled Wentdaie, and fria Daie, nowe called fridaie. Which Daies the Brittaines and other Pations call, after he Plannetts, Dies Mercurii, and Dies Veneris. Likewisse hep caused the Pmages of Waden and fria to be sett up nd worthipped in all the Saxons Churches in Brutaine. seithence which tyme the Saxons, Mormaines and Brus hines, have those two Ivolatronse Dates in Reverence, thope all other Daies of the Weeke (the Sabboathe onlie accepted.) Wiso the Pagan Saxon Kings Ethelfride of forthumberiand, and Plured Kinge of Kente, with Gors nundus kings of Ireland, beings fett forward by the proud Monthe Monke Zugustine, anno Christi 585. crueltie flewe mo marthered of the anneient Brutaines Bretheren of Wangor.

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promoe. Bangor in Powps, not beinge Monckes, as Romaine and Sarons called them, but, as the Brutaines calle them, pr Brodder fowth lin Criftinogen a fregeth min feithe ac evengell akufers Jefy grift ac gwithwier er Cemple gliofy ar fearney druweynys, Brutaines havinge the tru lame and religion, which they had first receaved and learn ed from Josephe of Brimathea, a Difciple of our Sabion Christe, who buried him, and was conversaunte withe the Apporties and Disciples, and came to this Realme of Bru taine within 17. peres after our Sabiour's Micention in teache the Brutaines the Saithe and Religion, that he had learned of Jefus and his Disciples, and to baying them. Dis first abode was in Lnps Challon, where he with ri. other Disciples, taughte the Brutaines the faith of Christe, and baptized them, and made there the fif Christian Churche in the Realme of Brutaine, called of Brutaines, pr reglos fothen kynta pn gnnys Britaning which Churche was enlarged and built by Kinge Inner fonne to Kinge Allen of Little Brittaine, who came will his Brother Ovor with an holte of Christian Brutaines after Cadwalader's Departure to Boome, to aide Idwall fonne to Cadwalader, against the Sarons; which June the Saxons untrulie call Inne, and faie, that he was a Saron, and accounte him to be Decended of the Dagin Sarons, because he and his Men spake the frenche lan guage. He was Kinge of the West Brittaines or Sarons, and in his olde age be left his Kingdome, and went to Roome to vilite the Sepulchre of his Colin Kinge Cadwe lader, after he had reigned Kinge applif, yeres, and had banquished the Pagan Saxons of Kente, and builded the Abbey of Giastenbury, and the Colledge of Weils. But nowe to retorne, to theme the bloodie murther of the faith full Christen Brutaines, who were learned and famous Brethren of the Univerlitie of Bangor in onlde Powys in Cambria, the Pagan Sarons and Irithe Ration, fett m by the procurement of Augustine, a proud and arrogant Monke of Roome, flewe of the unarmed Christen preach ers at Bangor, Chefter and Lichfield, 1000. and bestroid theire Universitie of Bangor, and theire most learned Librarie. Fiftie of the Christen brethren escaped from the Slaughter to Shroudsburie, so called, bicause there they throwbed

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howded themselves from the furious persecution of theire maines semies. This Cowne was first called Pengwerne calle wes, whither the faid fiftie Brethren, with Broughth win d theire Kinge, resorted, where they builte them three t et # femples or Sinagonaes, after the manner of Christen twee, and there preached and ferbed the Lorde. The maines. Sarons and Pormans called them the Moncks Bangor; which Rame they liked not of, nor of anie der Komiche Rame or Sede, which was used at Roome. hd bicause that Brutaines sould not longe tyme have nt in theire native foile, Difa, Kinge of Mercia, which us by the Saxons newlie called England of Inglia and fingelt, the treacherous Pagan Sarons, who, as before declared, came first into Brutaine in the tyme of Kinge Intiger, and ferved him as his Servants and Souldiers. waide him then against Pines and Scotts in his Warrs. his faid Diffa did bereave the Brutaines of all theire god nd fruitfull Lands. Citties and Cownes, Aillages, Ca= his and Holdes, which the Brutaines had above Seas wine or Haferne toward Walche or Jowall's Countrey in soncesterchire. Herefordhire and Shropchire, and after k had driven the Wrutaines out of theire Lands and meditaments, which they had possessed since Brutus first intraunce into this Land, the faid Saxon Offa made a mate Ditche betwene him and the Brutaines, and alled pt Claweth or Offa Ditche, and made and ordepn= a Statutes and crueil Lawes, that, of anie Brutaine build come over the same Ditche, except pt were to Mars litts, or should come with anie weapons abouts them, or bould come under the same Ditche above twoe at once. hen they were to be fined and ymprisoned. In the later thes and reigne of which faid cruell and covernous kinge Ma, Kinge of Mercia, abouts anno Christi 800. the most mell and mightie Pagan Danes entered into Reme Enfland, the Saxons beinge latelie become Christians, who with fword and fier bered the land of the newe and late Christen Saxons, without sparings of man, woman oz dilbe, oberthrowinge Churches, burninge Cownes, De= winge Castles and stronge Holdes; and althoughe the Sarons vid, at theire first Enteraunce, expulse them, and libe them out of this Realme, pet did the said Danes

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Bill contynue to inbade the Bealme Divers times, and is Dibers places, till, at lengthe, the Bagan Danes com pelied the Saxons to pate the Kinge of Denmarke 4000k a vere for Ertbute, called the Danes Gilde; which payer contenued untill Kinge Coward the Saint's tyme um Domini 1043, and further, the Pagan Danes putt in com Seron's Boule to be Mater over the Bourboider one Dan which Dane hould have Government, not onlie of the be bolber, but aifo of his Wieffe, Sonnes, Daughters in Serbaunts, who most holde him as theire Lorde, and was he called Lord Dane. and further, the fato Buth Danes disvollessed the Sarons of the Lands, which the cruell Kinge Difa had latelie gotten of the Brutaines in Sarons olde frinds, as in Gloucetterthire, Bereforbilin Worcefterhire, Shrowhire and Cheftire; and in Glom Berthire, in the same lands that Kinge Difa tooke from the Brotaines, the Danes made, for theire Pabitation, Mucheldene, Overdene and Little Dene, and many other Cownes, and there made the famous forrest of Danie. and in Herefordhire they made the Cowne and Charm of Priestoene, and other Cowneyin Shropthire and the hire. So by God's Permiffion, the cruell Sarons weren warded for their Crueltie to the Brutaines. And before all this, the cruell Saron Kinge Egbert and Medbarg his cruell and cobetnos Wieffe, for Entie and Malin they had to the Brutaines, and bicause they would him had the Brutaines lands in more larger manner to be longe to England, much like unto a cobetuous Achaban divelifie Jeffabell, mave Proclamation, that, upon pain of Deathe, all the auncient and Christen Brutaines Gont. with theire Wieffes and Children, departe and goe m of theire Lands, Citties, Cownes and Catties, with they had built and pollelled finte Brutus firft entrann ento Brutaine, being abouts 1880, peres. It was in anno Christi 766. or thereaboute, that the proclamatis was made by Egberte and his Wieffe Jefabell, against Brutaines, to departe out of theire lands and livings in England to Wild Walthe, above Offa Ditche, and allow Cornewall, Scotland and Ireland. After the Brutami were departed out of Ingland, as aforefaid, Kinge Ggbill caused Lieiger of Locrine to be called Ingiand, about and is

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the peres above written. The wicked Saron Rowone or honwen, Daughter to Bengiste, as aforesaid, after that Nortiger, her husband, was, for her fake, depoted from his tingdome, and Mortimerus his Sonne cholen Kings in is fleed. Nortimer the newe Kings was cruelite polloned w the faid Rowon or Ronwen his Stepmother, after he nd reigned fire yeres. further the caused the nubte linge Emris Welidgia by her meanes to be poince bemule the faid Kinge Empis Weltdone had burnte Morti= or her husband, at his Castle of Caer Marthem For the was berie shillfull in the arte of Poilninge. unda angla

tropp, Citteen and Provinces, and especially the Con-The erneil Pagan Danes bestraiet most parte of the Danes. ume Abbens, tatelic erected by the news Chulkened Saxns, which the faid Sarons, then and per called Englishes en, had robbed and spotted from the Brutaines, ed whom they were fometime fervaunts; of which abbeys, by them utroyed and defaced, the groud and arrogant tinge Evor reedified feaven and fortie. The reason who Eduar was called the proud Kinge was, bicante he uled to be nwed in his barge at Wastcheller with bitt Bingen intis to face. Binoch Kings of Scottes, Macoline Kinge Comberland, Macon Kinge of Man, Duffmoull, Syhether and Dermail three kings of Walthe, James Kinge Morway, and Jukill kings of Wedmerland. Isones no Domini 913. the faid Dancs did winne and conquere n the Saxon Kinge of Mercia, muche of his Lands ats Marwickshire, Oxfordhire, Morthamptonshire, and Souceftrefitte, as Deyntres, Dane Churche, or Donchurche, Myrryden, and Walkingford Caffle and Cowne. with the three Deanes or Danes Cownes, with the fanous forrest of Dane, which Lands the Danes volletted, ill pt pleased God to disposelle them of all theire right. chither claymed in Cagiand, by William Imail, who tonquered them and others anno ross. Canatus the Dane thanks for he has been ross. us 1076, after he had subdued Scotland, as appears the op dis Records, was kings of fower kingdomes, England, Denmarks, Scotland and Morway, whiche their not longering erimanlined fine dan natural crestient, litel anguland friender as appeareth verie plant

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TILL JAM Conqueror entered this land anno Mundi 4994. anno Christi 1066. from Brutus first entraunce 2229. peres. He beseended from Bollo or Robert; a Capteine of the cruell De gan Danes. Rollo was Capteine of the Pagan Dann abouts anno Christi 806. For abouts that tyme the Daner were in theire greatest Exaltation. for they joyning themselves with the I Jermennis fratribus, swarmed like walpes over moft parte of Guropa, conqueringe Com treps, Citties and Provinces, and especially the Couns treps of the Christians, and, amonast other Conquetts, Rollo alias Robert conquered the chiefest Cittle in fraunce called Orliaunce, and, not longe after his faid Conquet. he exchanged the same Cittie of Orleaunce with Charles, then Kinge of Fraunce, for the Dukedome of Mormandy, and to the faid Rollo was the first Pagan Danishe Dukt of Mormandy; and after him succeeded in the Dukedome, Duke William Longe Spode his sonne, second Dake if Mormandy, who was a flout and couragious Warrier; and after William Longe Spobe were fuccefibelie then Dukes of Mormandy, called all Richards, of the line and race of the faid Rollo the Dane; and after the faid three Richards succeeded Robert Duke of Bormandy, which Robert was supposed to be the father of William Baftard, who conquered England. So that it is manifell that the faid William Baftard Descended lineallie from Rollo the Pagan Dane, and was the fixte Duke of flore mandie. The Danes were mightie foute and tall men proud and very lecherous, for the most parte red come plexioned and red heared. They fought most of all with greate Baibards and great Bollages, and cache Lord Dant had his Man to carrie his are or Weapon after him, who also carried the like Meapon for himselfe, 2 the Brutaints called boye lleys yn Danes. The faid William Battart, after that he had conquered the Realme, Dispossessed all the auncient inhabitants thereof, and in theire Lands, Countries and ould Inheritaunces placed his owne Count trepmen, Kinsemen and Friends, as appeareth berie plaint and evidentlie in the Records of the faid William. It

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was a most cruell and extraordienarie envious towards his enemies, and not onlie he, but also all his ofspringe, proved most cruell and murtheringe enimies of the aun= dent Christian Brutaines, the first Inhabitaunts of this Sealme and Land called Brutaine, and of them fo named. The civill usage of the Brutaines I meane hereafter to ecord and make mention of, in a Poties I meane to write of the feverall Conquelts of this Lande, and fevemilie fett downe the most crueil dealings of the faid kinge Billiam, Kinge John, Benry the firth, Benry the fecond, Deary the third. Edward the first, Edward the fecond, benry the fowerthe, and others, and to hewe of the most fearefull and untimelie ends of mott of the fame kings. with what wonders and horrible fignes and tokens did hopen, and were feene berie ebidentlie, before the ruine and utter Destruction of the faid bloudy minded Kings: which should seeme to be a manifest token, that the inno= cent bloud of the auncient Brutaines by those Kings cru= tille and caufelefslie thed, cried for bengeaunce to fall won the Beads of the cruell Pormans, which indeed forted to the same effecte verie Mortlie after the Apparisions of the fame Signes and Wonders. I for my parte, not to infringe the bonds of Charitie, then the which nothinge is more pleasings to the Alimightte, Doe not, nor would not. of pt were in me or my power to doe, judge anie, but onlie thus muche I thincke, that God will not fuffer greate wrongs to be imposed upon poore Captibes, as the auncient Brutaines were, but will heare the Crie of the oppressed, and power bengeaunce upon the head of the Ctraunts. But nowe, after the longe, base and servile Slaverie, wherein the distressed Seed of Brutus, that aun= tient, renowned and famous Trojan, was Deterned, 3 will, with comforte, rehearle the greate kindnes of the mercifull Jehovah, who did, in the middelt of Justice, re= member Mercy, and as he hard the Cries of the Thil- Exodus 3. dren of Israell, in the land of Egipt, and considered the v.9. Crueltie of theire Taske Matters, so did he heare the Cries of the Brutaines in the lande of Brutaine, latelie

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called England, and confidered the Crueltie of theire Talke

Masters, and sent unto them, as he did unto Israell,

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a Moles of theire Macion, to free them from Bondant But ales to recounte the Benefitts of our lovinge Con I want the peans of Cloras, who was a readie Scribe (nep hands beinge heavie, as were the hands of Moles, by reason of old Age, when they were flated up by Bron am Bur) and the tongue of Tullie, who was a fluent Drator, to emprelle the Goodnes of my God: Is first of all the timelie Mistinge of the Day springe from an higher which was by God's Probidence graunted to the Bris taines, ailmost as foone as to anie other Pacion, or In of the Gentiles, the good Josephe of Brimathan, a faither full Difciple of our Sabiour, beinge the Wellenger, to bringe them the glad Civings of Salvation, within fir teene veres after the glorious Accention of the imaculate Lambe; which Tolephe with all Diligence Did inftrude the Brutaines in the right faithe, pertinent to theire Salbation. Ind alfo, when the Mormans and Saxons fuppoled utterlie to exterpate and roote out the Rame and Me movie of the anneient Brutaines, as may appeare by their cruell Lawes, Ordinaunces and Statutes, made and or Depued against them, pet God still preferbed them and theire Seed, to that they did not perithe from beinge a Macion, aithoughe the faid cruell tirannouse Kings div not ceafe to invent Wischieffe against the Brittaines, from the fath William Baftard to Benry the fowerth. Which Henry in a Parliament, holden in the seabenth pere of his Keigne, anno Christi 1406. was allmost a whole pere inbentinge and makinge most crueil Lawes and wicked Dr. dinaunces against the Brittaines and theire Children, thinckings utterlie to roote out theire Memoriall from under Beaben, and that onlie for that one Offence of Owen Glindower, who rebelled against the Kinge, thincks inge, by some uncerteine Prophetie, that the tyme of the Brutaines Bondage was finished, and that himself should be theire deliberez, bicause he was descended from the line and race of Kinge Caddwalader. But he was deceived, which turned to his owne utter Confusion, and the greate miserie of his Countrey. But sowerscore peres after, the moft famous Brittaine Kinge Benry the feabenth, (beinge fente and miraculouffie preferbed of the Lord, for the Des liberaunce of the Brittaines and theire Children, from the

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e cruell Bondage and Slavery, which they remayned in per the Mormans and Saxons,) and his famous and milious Sonne Kinge Benry the 8. Did free, releafe and diver the Jowallians Brittaines from theire faid Bon= une, and made them, in all points and begrees, as free somie of theire Enemies were, either Rormans or Sax= ms. So that, when they were atterite past all hope of knowery, the wonderfull Mercies and lovings Kindnes the Lord appeared, in fendinge a Mofes of theire owne meion, to fett them at libertie, Kinge Benry the feaventh. who was lineallie Descended from Kinge Cabwalaber, nd fo from Brutus the first Kinge of the land of Brumine; which Deliveraunce happened anno Domini 1485. ider the Brutaines had remapned in Bondage under the homaines 483, peres, and under theire ould ferbannts the Strong and Danes till William Conqueror 481. peres, him William Conqueror to the noble and pruvent Kinge henry the feaventh 409, yeres. The whole Summe and Contynuaunce of theire bondage lasted 1393. yeres, and at the Lord had not forgotten the auncient Brittaines her theire longe Bunichment, God make them thanckfull. nowe anno Christi 1602. beinge 116, peres after Kinge heary the feaventh, the land beinge ruled under three tings and twoe Queenes, to wit Henry the feaventh, mary the 8. Coward the fixte, Queene Marie and Queene elizabeth of famous memorie, the Allmightie, multiply= inge his Mercies towards us, fent the most noble, learns d, bertuous and religious King James, by God's Grace linge of Greate Brittaine, Descended by his Mother from he famous Kinge Henry the seaventh, and also linealie deribed from the three Princes of Wales, and so from linge Cadwalader, and confequentlie from Brutus the in kinge of this Iland of Brittaine, who gave yt that fame anno Mundi 2855. before Christ's blessed Incarnation 1108, peres, and likewisle descended by his father of all the Robles and Princes of Brittaine, and generallie from Menanus Sonne to Kinge Brutus, his Majellie . . . . thewife descended from most parte of the Mobilitte of 4 ... partes of Europa, beinge miraculoustie preferbed and le . . . . to be Kinge of Greate Brittaine, by the des luminate Providence of God Allmightie, and to be the most affured

assured Joie, and unspeakeable Comforte of all true and most auncient Christian Brittaines, whose prosperous Reigne and happie Liefe Allmightie God longe preserve and contynue, to his and our greate Comforte, and that his race and line may contynue Kings of Breate Britaine, untill the Cominge of our Saviour Christe to Judgement, even so Amen; and let the faithfull Witnes in Deaben, whose words are yea and nay, saie Amen. From the Creation to Brutus Entry 2855, from Brutus to the 14 yere of Kyng James 2674, totalis 5529, yeres. Britans accounts suft 5577.

The cause of the Brittaines Captibitie.

Hofea 7. v. 8.

TA the 7. of the Prophetie of Holea and the 8. berle greate Desolation was threatned to befall Ephraim, bicaufe he mirt himfelfe amonge the People. Se likewise there befell the Brittaines greate Delok tion, bicause they, beinge Christians, did mixe themselber amonge the Pagan Sarons, beinge Infidells. For King Mortiger beinge Kinge of Brittaine, and a professed Chris Uian, beinge combred with the Warrs of the Pins and Scotts, abouts anno Domini 477. Did (as 3 have before faid) fend for Nid and Helpe to the unbeliebinge Pagan Sarons, who cam berie gladlie, under the Leadinge and Conductinge of theire treacherous Capteines ' Anglia Bin: gest and Horsus, as hired Serbaunts to the Brittaines, to ferbe them in theire Warres; which thinge greatlit displesed the Lord God Allmightie, that Christians hould joine themselves with unbeleevinge Pagans, as the fore named 2 Anglia Bingist and Horlus, with all theire Croups of Saxons, were, who, insteed of worthippinge the true and livinge God, worthipped Gods of theire Inventions, as the God and Goddelle Waden and fria, who wert Graundfather and Graundmother to Bingift and Borlus. Therefore the Lord gabe Power to the unbeleebinge Sap ons, to banquishe and conquer the Pobilitie of the Brit taines, treacheroussie and cruellie murtheringe, upon the Plaine of Salsbury, the nombre of 460. of the Robiliti of the Brittaines; 3 and also murthered the Brittaines

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christian Ministers and Preachers at Chester. Bangor, nd Lichfield, to the nombre of 1000, and burnte the Univerlitie of Bangor, and all the Brittaine Library of mrned Bookes, anno Domini 585. Ind, finallie, God kinge displeased with the Brittaines, for distrustinge in him and feekinge help at the Insidells, imposed the Curfe won the Brittaines, which is threatned in the rviith. of premiah and the 5. verte. Curfed be the man, faith the lord, that trusteth in man, and maketh fleshe his Arme, and hithdraweth his Harte from the Lord. Which Thinge the brittaines did, and therefore the Lord permitted theire Servaunts, the unbeleivinge Saxons, whollie to over mone all theire land, and to deteine them in extreeme Bondage. Which Pagan Sarons afterwards chaunged the auncient Rame of Brittaine into England, after the fames of ' Anglia and Dingift, the aforefaid Pagan Sax= us Capteines. And nowe, althoughe the Lord, in mer= de, have visited the Brittaines, and fent a worthie Britz hine to be Kinge of theire Countrey, who taketh unto him the Title of Kinge of Great Brittaine, &c. pet som intasticall men, and those, for the most parte, Saxon or forman Puritance, refusinge uniformitie, and to followe the Directions of our Soveraigne, will not agree to have his land called by the auncient Pame of Brittaine, des med of the noble Brutus, but, baselie minded, continue n call the same England, a Plame derived from the treas therous Pagan Saxons, Servaunts at the begininge to the Brittaines.

Spears, by the addise of Cyr. William elounds ardpnam vid bapters the child in my cure and churche of **Mark**ing at the ebening prayer on a sondays, John Milliam god factor, and Elizabeth Tobinson and Elizabeth Tobinson and Elizabeth Tobinson and Elizabeth Taken for Sodnativers, the 3th Nor of thatar Dabour.

Index August the 12th Wander Littie, a bastard, was

No eine genne of Backlebury is Burghulbery

libra lamily, cell barthis and Arone College, of Andre

die Danie Can're can's Grankburg Dill, on which

chieffer, degotten of one strangels Aprile, lake to the

inegrand I mear

e at Cheffer, Banner,

## rifitien Henrifters und gerent Lichfield, to the Houman's 1000, and burns the

EColl. noftris MSS. Vol. LXXX. p.,148.

Notes out of the Church Register of Thatcham in Berks, communicated to me by my learned Friend THOMAS RAWLINSON, Efq.

D. Regifter of Chatcham, gib'n by Comonde Daca wer of Chamberhouse in this Parish 18. Cliz. anno 1976. commences Anno Domini 1561. all Digelled price land, and to determe atthe OP gentreeme

An. Domini 1961. March 4th. Anne Decrorage of Chamberhouse was burged in amounting to and

Anno Domini 1562. Januarie the first day of this Month Mr. Arthur Doctora, some and heyre to the right wor hipfull Me. Edmund Docweny of Chamberhonfe, was Commercy. christned at other in the Critic of Arings of Great Criticip

1964. spril the cer. Day Mr. Henry Doewen, found to the right worthipfull Mr. Comund Doctors of Chamberhoule, was chriftned. Jon Hier angiaredade and to anormatic

potent called by the 184 residence of Loritteine, ver Memorandum, that, whereas a childe was founde by th highe wave, and, by elimation, not M. Weeks olde, the Nather nor yet Wether founds no knowen, being uncer teine whether that were christned or not. 3 Ser William Meane, by the advice of Mr. William Pounde ordynaric, did baptize the child in my cure and churche of Chascham, at the evening prayer, on a fondage, John William god father, and Elizabeth Robinson and Elizabeth Gallard Godmothers, the rv. Day of thafor October.

1565. August the pri. Mande Kittie, a bastard, was christned, begotten of one Frauncis Fyttie, lakye to Mr. Comund Docwra &c.

NB. the true Pame of Bucklebury is Burghulbery.

NB. a Danish Campe, call'd Grimsbury Hill, on which live a family, call d at this day Dane Castle, 2. Miles from Chatcham.

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1565. July the prit. Day of this Month Ambrole Roys ford, Gentleman, was christned, Mr. Docwra and Mr. Celterfall godfathers, and Mrs Ffouks godmother.

Anno Domini 1572. Maye the troi. Day of this month was John Rastall burged, who was kilde uppon Mhitsons day at the quinteine.

1573. The viii. of this month ' was buryed one of Brod= feld, who was kylled with a weyn.

1574. The ri. day of the same month Joan Greene was burred, who was drowned in the ryber by Hamill.

The same day was George Marshall buryed, who was sayen by the stroke of a barr within the grounde of Mr. Comunde Docwta esquier.

1573. Septembez. The 12. day of this monith Katherin White and Joan White were baptized, doughters to one Whyte a bearer of aqua vita in this Parishe, and he dwelt at Newbery.

1578. John Winchcombe, the sonne of John Winchstombe gent. was baptized the seconde of Maii 1578.

1578. . . . . . . alles Jereland, and dyd penance openly in the churche of Chatcham upon the twelfe days.

1579. The rriffth, of August was christned Anne Winchstombe, the Daughter of John Winehcombe gent. Thomas Dolman gent. Mrs. Forestez and Mrs. Mary Blanchard. bodfather and Gossips puta.

1579. Januarii. Inne Winchcombe, the Daughter of John Winchcombe gent. was buried the viith. Daye of the lame moneth.

1582. Margareta de Domo elemosyn. (cujus filius traditus fut mihi ejust. Roberto Collins tunc Ludimagistro apud

Thatcham) sepult. fuit primo Septembris Anno supra dict.

fcriptorem
Ex hac scriptura mihi patet, Robertum Collins scribam fuisse
hijus Libri, scripti 1576.

1585. The rixth. Day of the? same an Irish woman, that dyed at Constropp Farme, and a poore woman's child died at thaimes howse, and were buryed in one grave.

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y. which Miles Anno 1591. John Lounge, servaunte to onld Mason of Greenham, beinge killed with a Carte, was buried the xth. Date of February.

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1592: Br. Aicholas fuller, the fonne of Aicholas fuller, Efquire, borne at Chamberhous, was baptized the stifth. of Decemb.

1593. William Wynchcombe, the sonne of Mr. John Wenchcombe, was baptized the bith of Warche.

1594. Richard Browne gent. buried from Cold Aff, was buried the riffith. of June.

1596. I poore walking man, dieing in the Street, was burped at Chatcham the 6. days of June, anno 1597.

1598. Eyles Kaynsford gent. was burged at Chatcham the rvitene Daye of Aprill anno 1598.

Page incert. Anno 1599. mention made of the boroughe of Thatcham.

combe the younger, was baptized the last daye of february, anno 1600. being borne the prifith of the setd february, anno prædict.

Forchamited, and left in Midgham, beinge of the parishe of Charcham, whereof Mr. Donor Martyn, Officiall of Berks, beinge certifiede that the childe was not christened, directed his letter to proceede to the administringe of the Sacrament of Baptisme unto the seide Childe; whereupon the seide Childe was christenede the prixth of March 1601, in the Parishe Churche of Chatcham, beinge then named Jone. The Pames of the Father and Mother of the same Childe at that tyme we coulde not learne 1601.

1602. Jane Winchrombe, the Daughter of John W. the pounger Gent. was bap. the groth. of July 1602.

1602. Dennis Wigmore beinge found flaine, was buried the xxbth. of Marche by Warrant from the Corroner. 1603.

1603. John Smith, a pore wayfaring man, died in the Parsonage Barne, was buri'd the vitth. of June 1603. John Crill of Midgham died of the Plague, was buried at Midgham in his Orchard the

Joan Cull, the Will of John Cull, was buried from Midgham the rirth. of July 1603. Died of the Plague.

Marie Hodges died of the Plague, and was buried in Crok-

Crokhame Beath the expitith. of Ingue 1603.

1603. Abraham Gray Precher, dwelling in Readinge, came to Chatcham, and Died ther, and was burged the

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1603. a Moman lying ticke in Dunktone fielde, was brought into the ould Dimihouse, and there died, and was buried in Chatcham Church yeard the exhib. of Septems ber 1603.

1604. Bichard Goddard, the fonne of John Goddard Minister, was haptized the riiith day of December 1604.

1604. Wm. Davis the sonne of Thomas Davis a walking man bapt, the rith, of April 1605. &c.

1605. John Gelie Gent. from Midgham was buried the uth. day of December 1605.

at Brimpson the rirth daye of Dctober 1605. by the Permission and leave of Pr. Thomas Todge dicar, as appeared by a Certificate under the hand of Pr. Lancelote Hodgson, vicar of the said Brimpton. Ind in other Places itt appears, Thomas Todge was biear of Thatcham then, and it is probable, that the People's withdrawing from the Plague was the occasion of these forreign Christenings.

605. Benjamin Owen, the sonne of Thomas Owen Gent. was baptised the rvitith. Day of Februarye 1605.

1605. I pounge Erisome, being a manchild, beinge sound drowned at Chamberhowse mill was taken up, on which the Coroner sate, and by his appointment was buried the riith of Warch 1605.

1606. Constantine Sotwell, the daughter of the Worhipfull Opr. Willyam Sotwell Esquier, was baptized the seconds days of September 1606. in the Chappell of Grimbam.

1606. Edward Strowde Gent. and Elizabeth Ring ?re

were married the bilith. Daye of December 1606.

Berrie stile, was broughte to the onid Almshous, and his certain name not knowne, and there died, and was baried the riith. daye of Povember 1606.

Mm 2

1606.

1606. a Chilo buried at Pewburie belonging to Chatcham by leave of Cavie the Parson, by reason of the highness of the Waters.

1608. William Winchcombe, the sonne of John Winchcombe the younger gent. was baptized the rbith. days of

Daober 1608. fame year burryd gruth. bay.

a precher dwelling in the Comne of Thatcham, was but ryed the iii. day of December 1609. borne first Dec. 1609.

1609. Abell Goodard, the sonne of Mr. John Goddard

Minister, baptiz'd 1609.

1609. Elizabeth Snrith a pore woman died in the Cage, was buried the exilit. of February 1609.

1610. Philip Strond, the sonne of Mr. Edward Strowde of Henwicke, was baptized the ix. of April 1610.

John Winchcombe the elder gent, was buried the iii.

day of June 1610.

1610. Abigail Wagstasse, the Daughter of Mr. Timothy Wagstasse Esquier, was baptized the vi. daye of Robember 1610.

Dar Esquier, borne at Chamberhouse, was baptized the riffth. Day of Januarie in the Chapell at Chamberhouse 1610.

of London Efq. borne 6th. of Januarie

1610. Bap. riith.

Mr. John Godderd of Erotham bury'd 6th. Feb. 1610.

"May 17th! Back Him storound and

In Anno 1601. It appears Covey was then Parlon of

Thatcham.

reor. John Michell, servaunt to William Dancastell, being browned by misadventure withing the tithing of Greeneham, within the Parish of Thatcham, the titith days of July, was buried at Chatcham the fifth of the same July 1601.

Madelie in the Countie of Stafford Esquire, was borne the proitith. daye of Januarie 1610. and was baptized the

xbiith. day of february followinge.

Tho. Covey vicar 1610. 1612.

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11611. Mazgerie Winchcombe, the Daughter of John W. gent. of Henwicke, burid pip. Sept. 1611.

1607. Benedic Winchcombe, the sonne of John W. the younger Gent. was baptized the profith. Dage of Septem=

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1607. John Stronge, the sonne of Wm. S. died at Smith's of the Water side, was bur'd the risith. daye of Januarie 1607. the said Willm. S. beinge a pore man that walk'd the Country.

1608. Francis Sotwell, the some of the worthipfull Mr. Willyam Sotwell esquier, was baptized the ritith. Days of Julys 1608. in the Chappell of Grinham.

mother can neither heare nor speake, was bury'd the tritith. Days of Januarie 1611.

1611. A pore olde man beinge found deade in the Irish stelde, in the Countie of Berks, by name William Lance-stord, his trade a miller, as appeared by a pasporte founde in his Pocott, was buried in the Churchyeard of the said Chatcham the explicit. Days of Februarie 1611.

1611. Hughe Adames being diseased and cured at St. Thomas Hospitales in Southwark neare London, as lycensed by the Officers there to be conveyed to Bathe in Sommersethire, whoe dyed at Mydyham at John Barges his howse... and was bur'd at Thatcham first March 1611.

1612. Abigail Wagstaffe, the Daughter of Mr. Tymothie Wags. Esquier, was buried the viith. Day of April 1612.

Willyam Sotwell, the sonne of the worthipfull Mr. 10m. S. esquier, was buryed the roth. days of April 1612. from Brinham.

1611. Henrye Stroude," the sonne of Mr. Cowarde Stroude, was baptized the prifith. Daye of february 1611.

Ad Ann. 1612. Hacmanu recenti:

Pr. Levie Smith of Pubury, that now is liveing this first day of September 1695, being borne at Chatcham as thus: Levic, the son of Kichard Smith of Thatcham,

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Thatcham, was baptized the ritich. day of February 1612.

1612. Edmund Wallis, of Brinckworth in the Countie of Wiltes, comeing homewards from Landon, died at the Signe of the George In in Chatcham, and was burged the ctitth. days of februarie 1612. in Chatcham Church yeards.

1613. John Comigns, the fonne of Edwd. C. gent. was

haptized the first days of June 1613.

1613. I pounge man in blacke Breeches, and dublett Entt, being found dead at Greenham, in the Parithe of Chatcham in the County of Berks, mas buried ib. 6. Detembr. 1612.

Cownes end by one of Rubury was killed at Chatchan Townes end by one of Rubery the 14th. days of June 1614. 201614. Bichard Camipues Elgr. and Grace Cobep were

marryed the 2th. of Mobember 1614.

take of the Middle Cemple London Esquier, borne at Chamberhonse the 29th. days of March 1615. and baptized the 6th. days of Pyrill next following.

Timothe Waghaffe, the fonne of Tim. 10, ut supra, bome ib. 21st. of Angus 1616. and baptis'd the tenth of Septem-

ber followingans delastid amad vomad &

Grace Comlyns, the daughter of Richd. Comlyns of the Inner Cemple Lond. Esqr. was borne the 19th day of Januarie 1616, and baptized the first date of februarie followings.

1617. Thomas Cobre Clark, vicar of the Parith Church of Chatcham, was buried the last days of Aprill. 1617.

1617. Eitner Sotwell, the Wife of William Satwell of Lincoln's June London Esquier, was buried the 16th day of July 1617.

John Officy, the sonne of Sir John Officy knight, was borne at Chamberhouse the 18th, day of Januarie 1617, and was baptized there the 25th, day of the same moneth.

Benry Shipton, the sonne of John Shipton gent. was

baptized the 24th. of Februarie. 1618.

John Wagstaf: son of Tim. Esqr. &c. borne at Chambers house 30. of May, and christen'd 20th. 1619.

1619. Henry Knight, the fonne of Roger Knight of Grin-

um Elgr. buried 25th. Sept. 1619.

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1619. Katheryn Offley, the Daughter of Sir John Offley it was borne at Chamberhouse the 2th. day of Januarie 619. and daptized the 12th.

Aicholas fuller Elgr. died at Chamberhouse the 23th. february 1619. and was interred the second day of March.

1620. Sir Sicholas Fuller Unight was buried the fifth my of July. 1620. And byed upon Mundaye, being the hird Julie, at Michelmarch in the Countie of South.

Pary Porton, the wife of Walter Porton Elq. was wred the rviith. day of February 1622.

1624. Thomas Fauconer and Conftance Sotwell Dtr. i Wm. hotwell Gigr. were married 2. of June 1624.

1624. Wm. Lewis, fon of Sir Gowd. Lewis kt. borne ht 18. Nov. 1624. Thursday, bapt. Art of Jan. being sturday.

1624. Inne Porton, the Dtr. of Walter A. Gigr. was wied 20. of Barch 1624.

Ditto George Gaire Elqr. was buried 20th. of March

Richd. Lewies, son of Sir Edward L. kt. borne at Chamberhouse 10th. Sept. 1626. on Sonday, and baptiz'd he24th. 1626. Rose, wife of Robt. Bonython Aicar, bur'd d. Ipril 1627.

1627. John Bonython, the son of Mr. Robt. B. Alicar, was barred 17th of June 1627.

In the last Lease of the Register, "Henrye Winchs"combe of Burghalbury Esquier, Lord of this Mannour of Chatcham, was buryed at Burghulbury aforesaid "5th. April 1629.

Allege Deprivation of the Allege from Allege and their theat of Periodice

acheremen are near Applitant Machrethia. Ind-es de

Destire and contoner be found, though lought by many, anti-four convert after that was very total.

under a said rooms of his So far about Chatcham.

were count fome agains by her fold, the loth her way, all remy N read the way, and there was the way, and the country of the c

## tam Cfgr. turied exth. Sept. 1619. 1619, RaiserpurdmellisemuNs

E Coll. nostris MSS. Vol. XLI. p. 188.

Extracts from the Register of Haukeshead, in the County Palatine of Lancaster, beginning in the year MDLXVIII. communicated also by my learned Friend THOMAS RAWLINSON, Esq.

OEE it remembred, that, upon the tenth day of June at night, in the year one thousand fire hundred eighty and fix, there was fuch a fearfull Thunder with fyre and ragne, which occasioned fuch a terrible flood, as the like of it was never feen in these parts by noe man living; for itt did throwe down fome Houses and Mills, and took away severall Briggs. and the Water did run through Houses, and did much Hurt to Houses; besides the Water wash't great trees by the Rootes, and the Becks and Kills carried them with other great trees, flocks and great flones a great way of and laid them on Mens Grounds; yea further, the water did to fiercely run down the thre waves, and made deep Holes and Ditches in them, that, at severall Places, nels ther Horse nor foote could passe; and bespdes the Becks and Rybers Did so breake out of their Baces, as they brought exceeding great Sandzbeds into Mens Grounds att many Places, which did greate Burte, the never like was knowne; I pray God of his great mercy grante, that none which is now liveing may never fee the like againe, is gridlingsings to coging usor madein Jam's

Anno 1657.

March 21. — Elisabeth, the Daughter of William Podgshon of Kieldhead, a young Child, under three years ould, whose went with her Brother from Berwicke-Ground, where they lived near William Mackreth's. Ind as she was goeing home againe by her felf, she lost her way, and wandered to the Hye Green, and there was sterved to Death; and could not be found, though fought by many, until foure dayes, after that she was lost, the day sirk men-

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menefoned beings the day on which the was found and

feb. 10. 1658. Agnes the wife of Coward Migge be bre-Wrey, a Quaker, which was buryed at Coulthouse a George Brathwaites Porke, the same being an intended intying Place for that Set, and thee the first Corps, which was laid therein.

1664.

Aprill 4.] Memorandum, that there was a Man drowned in Thirston-Water, which was found casten up att the Water Head, near to the Peate in the High way, who had layde so long in the sate water, untill the Haite was com'd of his head, and his face was sore eaten and dissigned with Kishes: he being a stranger and not knowne by any, was brought to Hawkeshead Church by a dotse in a Carr, and duried in a Close in the Church-haid, at the Porthsphe of the Steeple, daye and yeare liste mentioned and expected.

1672. Gregoringeredodn dienolik

Iprill 8. Thomas Lancaster, who, for poysoning his owne Kamily, was adjudy't at the Isises at Lancaster, to be carried back to his owne Bonte at Hye Water, where he liv'd: and was there hang'd before his owne Doore, till he was dead, for that very tan, and then was brought, with a Horse and a Carr, into the Mault House Meadow, and, for threat, hunge up in Iron Chapnes on a Gibbett, which was sett for that very purpose on the South speed of Sawrey Casey, near unto the Pool-stank, and there continued until such tymes as he rotted every the Bone hom the other.

1689.

December 16.] Bernard Swaineson, who was Edward Braithwaite's Apprentice, went with William Stamper, a great while within Pights, to William Braithwaite's Shopp in Hawkeshead, for to beare him company a little, and at there meeting these three young Youths were all very sober and in good Health: and, about twelve o'the Clock o'the Righte, they made a Bett, that if this Berenard Swaineson could brinke of nyne Roggyns of Bransby, then William Braithwaite and William Stamper was to pay for them: but if Bernard Desayled, and could not

Nn

Drinke

drinke of nyne Moggyns of Brandy, then he was to pay of his own Charges for that he drunk. Now this Bernard drunke of those nyne Moggyns of presently, and hortly after that fell downs upon the Floore, and was traights way carried to his bed, where he layde two and twenty Moures, during which tyme hee could never speake; noe nor never did knowe any body, though many came to see him, and soe he dyed.

1697.

September 16.] James Braithwait, late of Crosthead, did goe to the Water soote for a Boate Load of Lyme Stones, for William Braithwaite of Bryers, and as he was coming back againe, was drowned in Winder-Meer-Water: and three Men that was with him, by God's greate Mercy, gott all out of the Water, and saved there Lives. The Boats, which they were in, being loaded with Lyme-Stones, was lost and did into the bottom of the sayde Water: and he was duried in the Day of the Moneth abodementioned.

At the End of Hankehead Register.

Ditober 31. 1694.

Whereas there hath been of late some disserence touching the Church Dues due within the Parish of Hawkelhead, it is this Day, for ascertaining the said Dispute for the suture, by the Consent of Roger Kirkby, Esqr. Impropriator there, and of the sour and twenty of the said Parish, ordered, that the Dues following shall be paid to the said Roger Kirkby, and his Successours, in manner and form as formerly they have been paid time out of minde.

That is to fay:	2030		
	g.		
for every Marriage of forreiners by Lycense o.	I.	4.	
for every Burial in the Chancel - o.	6.	8.	
for every churcheing of Wives, liveing with= }.	0.	4.	
for every Burial in any part of the Church (except in the Chancell) and also in the Church=pard, of all Persons dying within the Balliawicke of Hawkeshead	0.	8.	

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brevery Marriage, when either the Man or the Woman lives within Hawkelhead Bal= Hamiche The Chancell belonging to Mr. Sandy's Quire touch= Burials excepted. to all free-holders to pay as usually for ? 0. 0. 4. Begestering for every Christening for every Marriage 0. 0. 4. in Regestering every Buriall 0. 0.

leger Kirkby. am. Sandys. Hyles Sandys. Chomas Sandys. illiam Sawrey. July 901 dam Riggs. enery Sawyrey. beorge Kirkby. Villiam Wenson. Robert Setterthwaite. Bill. Canres.

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James Caplor. John Braithwaite. Robert Benfon. James Braithwaite. Mliam Braithwaite. Myles Sandys. Myles Strickland: Cho. Brathwaite. Beorge Bankes. William Satterthwait. di mama John Sawrey. med into Richard Barrifon. Comme Braithwaite.

Anno 1579. The Pames of the twenty foure of the Parish of Baukel ead appointed and made up the 7th. Day of Aprill 1702.

Wiles Sandys, Esq. Mr. Thomas Sandys. John Sarey. Oilliam Braithwaite. Robert Satterthwaite. Dam Riage. Robert Wenson. Billiam Sarep. William Benfon. Richard Harrison. Oliver Sandys.

William Sarey.

William Mackereth. George Banks. William Satterthwaite. Willfam Anipe. · George Borwicke. Anthony Attkinfon. James Wraithwaite. Robert Bobinson. George Braithwaite. William Mackreth of 1 Browe.

Alia nomina in Coll. nostris non occurrent.

Nn 2

Num.

# for every abarriage, finden eitheuthe thian of h

Extrast of a Letter written to me by the Reverend Mr. Fer, Loveday, Vicar of Bisham, and dated at Taplow near Maydenbegd, May 16, 1722.

SIR.

N answer to your's of the fixth of this Inftant. The Title of our Register is this:

for Ray Seeing every Burnail

The Regelter Mooks of the Parity of Mutteham of all those Perfons that have beene Christened. Bu ried and Buried, beginning the fowerth of Aprill, in the year of our Lord God 1560.

minutarina anni Anno 1575.

John Bamphire the Bargman that was browned at Temple Locke buried the 6th. of Robember.

Anno 1579.

Milliam Ibraham, Serbaunt to Widdow Bowler, wahing himself was browned at Cemple Mill, buried the 4th. June. radones weitheld grand of the trainer And Shoman Sandress in Active I and a design of the control of the

Bolkant Saratting after the Worldon Status. hibert Dancerbrache ... Seerge Constitution Description Dein Kiese, das dood oo Inthough Kiekhlon. Sebert Bencon. James Chrishwalte.

Dilliam Savet.

de distribute annuitelle con en a constituent contract contact

George Paratthypalte

11.2

Auguston and eithers. No. Jani raimon all Num.

White Sandre.

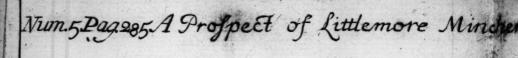
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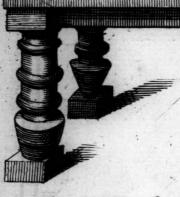
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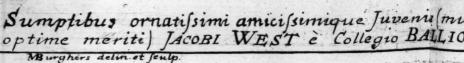




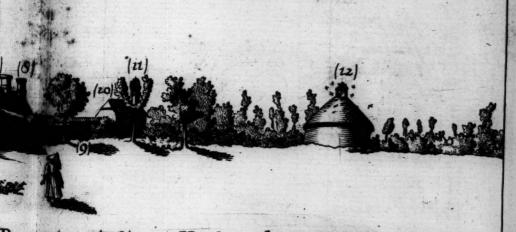
(i) Trees, on the North of which is a Shaw. (2) A Bam, who old Gate (4) A Cart-House, about which Place stood to 7,8,1 Chimneys of the Dwelling House (9) The Gate lead (11) Chimney of which is about the time of H.VII by was built fince the great Storm in 1703. when the Pidgeon Ho

The old Table, at which the nunns ufd to



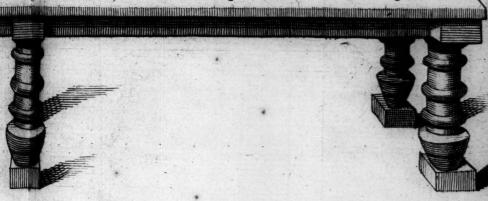


Mindery from the North West.

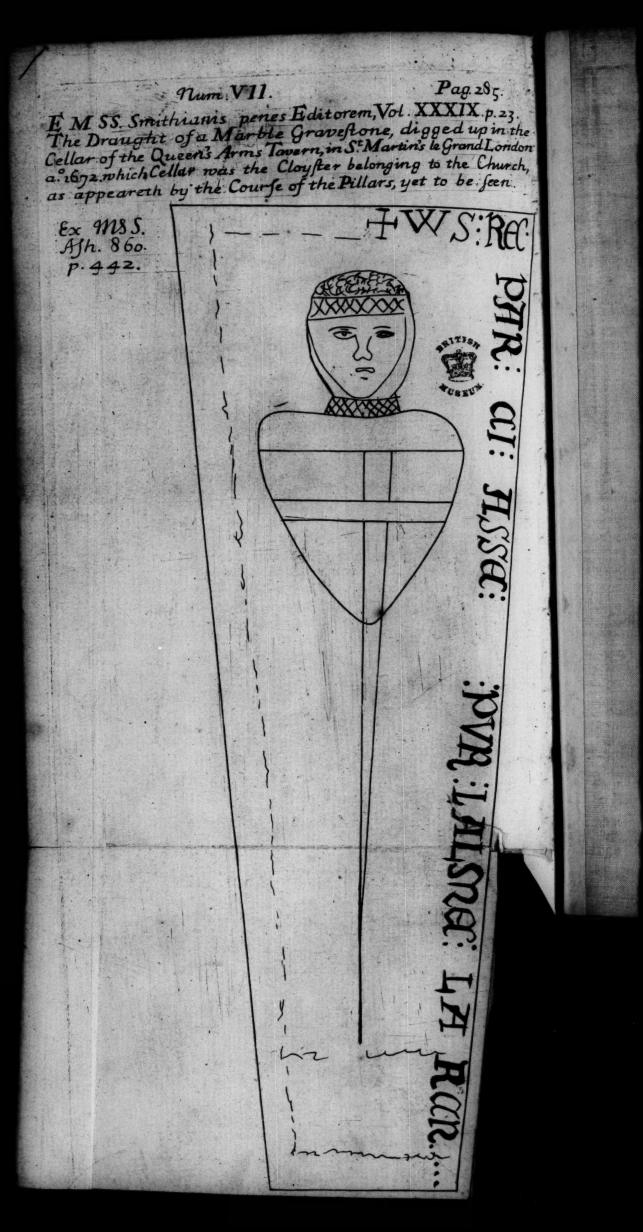


Bam, where the Chapter House is supposed to have stood (3) An stood the Tower of the Church (5) The Refectory (6, le gate leading to the Dwelling House (10) An Outhouse, the H.VII but the House it self, at least the greatest Part, then the old Building of it was blown down (12) The ligeon House.

ns uff to dine, Still Standing in the Refectory.



enismuliis sane nomimbus de studies nostris BAILIOLENSI.



Num. VI.

Pag. 285.

Burghers delin, et Soulp.

THE STATE OF

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#### Num. VIII. morl

EColl. noftris MSS. Vol. LXXXVIII. p. 104.

Feb. 5th. 1723.

Mr. Porter of Corpus Christis show'd me a small Paper MS. containing the Expenses of the foundation of the College. It begins, This bake made the VIII. yere of the Reigne of kyng Herry the eygth: from the second day off March unto the XVI. day of the same moneth.

thowsond lathis after vis. titto. the rise vitto.

md. to the faid John [Commend] for pavying off half the firste, from the wood party gate, by the wall of Merton College, to the corner of the wall meet anto Canterbury college, iti. score and in tealous and from the land of all of the beswere to the garbon gate by Sagat fried beswere is wall, which contempthy ribits taking for every teals bird, the summe of the bole viscore rbird, tealogs, and the summe of the bole viscore rbird, tealogs, and the summe of the bole viscore rbird, tealogs, and the summe of the bole viscore rbird, tealogs, and the summe of the bole viscore rbird, tealogs, and the summe of the bole viscore rbird, tealogs, and the summe of the bole viscore rbird, tealogs, and the summe of the bole viscore rbird, tealogs, and the summer of the summer summer

Item paid to John Mattelon for ris. planker off alch, off rhis, foots off length and grts. puchis in breddyth, for a anadyng trooffe, policybordes and tables for chambers at rhis. b. the pale.

Trem payo for it. heopys, on for a comit an ? In. sh.

Item paid to Bodynson for a c. off bi.penny, c. b. penny nayles, c. titid. nayle, and a c. tit.d. xbiit.d. nayle.

For Ragg from Bedynton.

Caryage bi.d. le lode.

Item paid to John francleyn for the forefaid riviti. Houses off flone at the quarre, atter rifi.s. itii.d. le c. loodes.

Item

Trem

### The Publisher's

Item paid to 10pum Clare, borowpd of Magda= for carpage off a load off tymber leyn college. Lo 1 . C from Magdaien college borowyo Item paid to the fame Clare, borowyd off Merton for the carrage off b. quarter lyme college. to ford of speller set ordiswelog mortne a fina Item for too loodes carpage off the kechen stooff from Benley Irem oato to Chomas Barnes and Walter Down of forthe carpage of its loodes of Wayns & rotes. Cottes from Denier nost the fecond more to every soil Chis boke made from the roth. Day off Mem. that every Solutio or Account is Warch unto the exerti. day off the fame called a Boke. thornfond lathis after bid, inchanoen Md. comenawntpd and agreed worth Comella 190 Clerke, for the making of the pertis in theof This liberary, to the fum we off and nafter the maner and he payons except the popies become of the fetter, then to the get of the court of the fetter, then to the court of the fetter, then to the fetter of the lege, til. feer ot ad dan glude due themoreganism de have all maner of froot front bym and to have it some of the for the making tolk on the steeper the flum all at solywing tealpr, to have found bem foune and fand,ifitte sloe set Item borompoiate Magdalena college on to off b.b. nayle,: a c. off bi.d. naple, Dim. c. r.D. naple. isst . d. ida anogle alod Item for a loodiafifree fone lating mio F of grif, D. ... This boke made from the grati, day off March, hinne unto the ir, day off Aprell. Md. paid to John Comnesend, for the pabe yng off the quadrant, taken, by the teele, as his > apperpit in the first lefte other for a par Item for a hoope to the bulgate, notingual or bon meil This boke made from the roth, day off Aprell unto the rruth day off the same monyth. Gravell 30. per 100e. Carpage bi.b. le lode. Lome iiii.d. per lode.

Boke from Apr. 26. 9th. H. 8. to the 9th. May.

Glew 20. ob. per pound. diadi.e. ilii.b. le c. loobes.

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Paid Abr, Hamfrey for preii. days after }lot.s.biti.d. Humfrey rr.v. le bave. Honges and hookes to the feller and botery dorps, waying clitt.libs. att io. ob. q le bi.s. v.o. Lyme at put.b. le quarte trem start to Richolas herne for 111. hooden Boke from 9th. May unto the 24. of the same monpth. Item paid to Wylim Hyris for ii. dolpn herdells bi.s. Item pato to Robt Carow, for the making off exti. beddes after it s.the hed, the fyndyng oft.s. all maner of thooffe except naples a tia mana Delt of ment Boke from May 24. to the 31. of the same monyth. Boke from June 30. to 220. of June. Manig The stadt 6 Sond 20. per lode, he ida alli of oul of mort ofoct Lyme 130. per quarter, allowing 21. for rett. Item for a bagg of fprygg ir.s. bi.d Item for the cooffes of Wellm Mertue att | riii s.iv.d. the prii. Day off June for the space off biii. Days Mertue Item for the cooftes of humfrey cooke att } witi.s.iiii D. cooke for the 22. day off June for hill. days Md. comenawated and agreed with Myllat Eft for vii. and iti, footes off creffe table, and severall table att itis.d. the foote, hytt to be bis. viil.d. made off the stone off taynton, and browght Icen for t home to the college att his propre cookes and charges, whereoff he hath recepted in erneft Item pato to Millim broke for ritti. foote } fi.s cariage off taynton flone and some of the most Boke from priiti. Day off June to the tiil. Julii. In primis pato to Robert Gely for titt.c.elme bord, att ii.s. iiii d. lehundred and gang fir.s. iiii.d. Item belgueryd to Mr. Cambre for hys ex=fpenfys and other cookes as concerning my lord of Lyncon is feale and the chapter is titi.li. ri.s. feale, for the exempcon off Corpus Xpi college ad general Labotary and till bereindall owaht off hys dyoselle molt m Irem for globys gebyn to my lord off Lyncon (it.s. bitt. D. and his chaunceller Item no la fine

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Commerce

Item to Beurge Moper hin enbentes tor twes rybyng to Wynchester

Bobe from liti. aff July to the roits of the fame mongth.

Lyme at riii.d. de quarter.

Item paid to Micholas herne for iti. loodes of port tagener act in the out office go

item gaid to tidyling there for it, volum hervella vi.a. Boke from thisith. Jul. to the fecond of Angust.

Item for biffat off thate at tille. It pointe offe. bell. Item to the ferten off new college for a c. Sitt.s. iii.b. planch bord

Md. berbayt of Chomas Banteye beopit tti t. lackyng a foote from June 20. to 220. Jored dansig no stool a

Boke from itd. Aug. to the roi. off the lame monorff. Item for the these from grately all the man and the up. for a targ of forear

Boke from the rbi. Jug. to the pretion the fame month.

Boke trom the exert dan to titt. Stoff

Trem for the wryffpn off a paper off Indenture iti.s.iii.b. Item for bi quepre off paper att itb.ob. le quepre rb.o. Item for a boke of paper for to wright yn the pmplements off the college

Item for the hynogen off a poke off parchement bib.

ltem for bi. popter pottes, waging frititi. } ps.

Boke from Dept. titt. to prot of the lame in.

Item paid to the fame Cownefend for the pavying off the kechyn pard, the which is plitti. Spries perches, att bib. le perch Itom for the byndyng off a parchment booke bi. D

Then follow Bayments: radio our reglace!

romght mason.

Carpenters hav billo. per dag, and fometimes bi.b.per Q. John Malonfe for o o o o o o office Mologo ded No tapere Laborars had titi.D. per diem.

Platterary have visit. De per dieing and ther taborar b.b. bid channerless per diem.

Mason

John Cownesend was a pabpar.

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Poppers vii.d. per diem.
Paid Micholas Herne and Wyllm. Brytton
for dyggyng off the foundacon off the Cloyster,
att itid. le perch, in all rlitti. perchis,
Makyng the walles abomght the college cost itii.li.

Boke from grb. day off Octob. to the bitth. Rob.

Item to Jafper for it. loodes off ferne to co= } it.s. uer the walles Item to Walten for a loove off ferne xii.D. Item for it. Dryppyng pannys 41.8. iiii.d Item for a frying pan piciti.D. Item for a reame off paper ti.s. titt.d. Item for a staple to the aple howse Item for making of itii. paper of pott bookes ir.d. Item paid to Mobt. Glafpar for lbitti. footes ? rrifi. s. off glas, after v.D. le foote Item for a locks to the wone feller bore rit.D. Item for rriti. herdelles tii.s. bi.d. Irem for iti. hpropiles

some of Corpus stone came from Berryngton or Bazryngton quarry, carriage of which from thence it.s. per lode.

officient college by my lordes commawnd= } r.li.

The President of Corpus is always called Master of the College in this Book.

Sum : tot : totius lib. 697li .- 175.-8d.

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Num. IX digne ndo and angle

E Coll. nostris MSS. Vol. xciii. p. 173.

E Dictionario Theologico Thoma Gascoigne, S. Theologia Doctoris Oxoniensis, MS. fol, in Bibliotheca Collegii Lincolniensis Oxonia.

Ex parte 2da. ejusdem Dictionarii. Pa. 47. Voce Luxuria.

Novi enim ego Magister Thomas Gascoigne, licet indignus Sacræ Theologiæ Doctor, qui hæc scripsi & colligi, diversos viros qui mortui fuerunt ex putrifaccione membrorum fuorum genitalium & corporis fui, quæ corupcio & putrifaccio (ut ipfi dixerunt) causata fuit per exercicium copulæ carnalis cum mulieribus. Magnus eciam Dux in Anglia, f. J. de Gawnt, mortuus est ex tali putrefaccione membrorum genitalium & corporis sui causata per frequentacionem mulierum, (magnus enim fornicator fuit, ut in toto regno Angliæ divulgabatur,) & ante mortem fuam jacens fic infirmus in lecto eandem putrefaccionem regi Angliæ Ricardo 2do.oftendit, cum idem rex ipfum ducem in sua infirmitate visitavit, & dixit michi qui ista novit, unus fidelis Sacræ Theologiæ Bachillarius. Willelmus eciam Longe, vir maturæ ætatis & decentis, Londoniis mortuus est

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<sup>1.</sup> Dice MS. sed v supra lin. ab ead. videtur suisse manu.

ex tali putrefaccione membrorum suorum genitalium & corporis sui, causata per copulam carnalem cum mulieribus, ut infemet pluries confessus fuit ante mortem suam, quando manu fua propria elimofinarie diftribuit, ut ego novi anno Domini millefimo ccccmo, xxxmo.

Ordinale or chor. X . muN una magno haber

E Coll. nostris MSS. Vol. LVII. p. 21.

E MS. veteri in Bibl. Bodl.

III funt libri, quos Johannes de Bruges, monachus Coventr. scripsit ad opus Coventr. ecclesiæ. Qui hos ab ecclesia sine consensu conventus alienaverit, anathema sit.

In primis ymnarium in groffa littera.

Hamonem fuper Yfaiam.

Missale in infirmario.

Missale ad crucem. much out prints that

Duo Missalia domni Prioris Rogeri, scilicet collectas cum fecretis & postcommunione.

Unum Benedictionale, ad opus ejusdem prioris in grossa littera.

Alterum Benedictionale ad opus conventus.

Martyrologium, Regulam Sancti Benedicti, & pastorale, in uno volumine.

Librum cartarum.

Pater

Unum gradale cum tropario & cum procesfionali.

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# The Publisher's

Platterium domni prioris Rogeri.

Palladium de agricultura. 100100 38 mullatin

Librum experimentorum, in quo ligatur compotus Helprici.

Parvum librum, in quo continetur compotus, & compotus mafidalis, & Merlinus, & tercius compotus.

Ordinale in choro, quod cum magno labore

E Coll. rolling MSS. Vol. 17th, stinlogmoo

Tabulas in margine martyrologii, in quibus continetur cotidiana ætas Lunæ.

Kalehdarium mortuorum in eodem libro.

Kalendarium mortuorum luper magnum al-

Tabulam responsoriorum corneam, quam secit cum magno labore:

Capitulare in conventu, in quo junguntur simul capitula & collectæ:

Item capitulare domni prioris Rogeri.

Librum domni prioris Rogeri, in quo scribitur duodecima lectio per annum, cum evangelio & collecta in cappis, in albis, & in xII. lectionibus.

Librum Decretalium, cum capitulis decretorum & cum aliis scriptis:

Platterium, Placebo, commendatio animarum & Diurnale ad opus monachorum infirmorum.

Generationes veteris & novi Teltamenti ante Scolasticam hystoriam, & ante Pfalterium domni Anselmi.

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Ordinale Super Missale magni altaris.

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Tabulas compoti cum Kalendario ante fen-

Item tabulas compoti ante Pfalterium Roberti de Honintona, quanta in a sup alud

Item librum de statu ecclesie, quem Osber-

Item versus de lande beatse Maries, cum Pfalterio & cum Colletaribus.

Hee funt terras, quas Leofwinus abbas De Leofdiftrazit cum ecclesis. Malgerio archidiacono
Wintoniensi dedit Cestretune. Cuidam, vocabulo Urs, dedit Saleswerp. Cuidam Radulpho
de Baleis dedit Lumitiene, & dimidium Ruitune. Hugoni comiti pro villa quæ Kerile dicitur dedit Eatun super De.

Hee sunt terræ, quas Robertus episcopus De Rode Lymesi ejecit cum ecclessis. Roberto de berto de Limesi. Flamville dedit Barewelle. Burbeche. q; duas hidas Binthingebi. q; propriam manssonem in Coventre. q; hospitium & crostam in Willenhale. Walton. Pachentun. Turstano archiepiscopo. Winewich. Roberto episcopo Lincoln. Kildesbi. Noel cum silia sua. Greneberge. & domos Coventr. Humsrido Hasting. Hida & dimid. cum Caldecote. Galfrido. 111. virgatas & dimid. & XIIII. acras. de dominio. Offechirche. Matri Lera collectaribus.

Ricardi filii episcopi duas virgatas in Franketer, & Radulpho & Osbern virgatam in Waspertune. Radulpho de la Mare. Fillimgele cum filia sua dedit. Alias etiam terras hinc & inde dividens, cuncta proprio egit arbitrio. Quingentas etiam marcas abrasit de trabe una & tabula, quæ fronti altaris præminebat.

De Rogero de Clintun.

dedit cum ecclessis. Monachis albis de Stanleia dedit Radewei. Hugoni le Poer Haddun & Assebi. Priori de Kenil rthe & Osberto Lemintun. Henrico de Muntford II. hidas & dimidiam in Cherlecote. Henrico de Clintun III. hidas in Cubintun. Willelmo de Launei I. hidam in Naptun. Willelmo de Ginnes dimidiam hidam in Merstun. Willelmo filio Ailwini dimidiam hidam in Sutham. Helis filio Willelmi dimidiam hidam in Sutham. Johanni de Wilmecote in Merstone in Gloucestresire, dimidiam hidam. Præterea unam tabulam quæ altari præminebat, auro & argento radiantem, conrasti.

These Extracts about Coventry are not printed in the Monasticon.

In the faid MS. are two Charters, for Privileges of the Clergy.

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out of a Letter, written to me by my Reverend and learned Friend Mr. Thomas Baker, the Cambridge Antiquary, dated March 4th. 1721.

HAVING met with a Copy of the Statutes of your University, to fill up a Letter, I send you part of one of them, in confirmation of somewhat I sent before.

# De electione Servientium, & primo de Capellano Universitatio.

5. 7. Item, quia variæ variorum Statuum unt personæ, quarum gratiis, laboribus & favore est Libraria hujusmodi ad incrementum ludii feliciter consummata, Universitas nominavit personas certas, quæ magis eorum judicio unt meritæ, quarum nomina in perpetuum, virtute Statuti, & sub pœna perjurii, habebit Capellanus, qui pro tempore fuerit, in Missis his fingulis, & in memoria commendatos spechice speciali, quorum sequuntur nomina, & ant hæc: Illustrissimus Princeps Henricus quarus Rex Angliæ & Franciæ, Serenissimus Prineps Henricus Princeps Walliæ primogenitus lus, Illustres fibi Fratres Thomas, Joannes, & Humphredus, Thomas Arundell Cantuar: Arthiepiscopus, Philippus Repington Lincoln: Episcopus, Edmundus Comes Marchiæ, & Mr. Richardus Courtenay. Insuper Universitas statuit tuit & decrevit, quod pro prospero statu omnium vivorum mortuorumque, qui ad Librariam illam, vel ad alios Universitatis usus aliquid no tabiliter contribuunt, quolibet anni Quarterio, de Spiritu Sancto Missas tres, ac de Requie ex vi Statuti totidem celebrabit.

Prærogativa convenit anteferri, Universitas sa tuit & decrevit, quod Cancellarius Universitatis, qui pro tempore suerit, valeat Librariam, dummodo alta die, cum sibi placuerit, visitare. Quam prærogativam, ad vitæ terminum, concessit Universitas in savorem Magistro Ricardo Courtenay aunc Cancellario, cujus temporibus & labore completa est Domus.

f. 2. Item, pro prædicti Capellani fundatione stabili & securiori fundamento, Universitas ordinavit, quod centum solidi Assize pans & cervisia, quos Illustrissimus Princeps Henricus quartus, Rex Anglia, Universitati sua in Memoriale in perpetuim contulit gratiose, una cum sex solidis & octo denariis quos Capellanus celebrans Universitatis Missas recipere consuevit, in dicti Capellani sustentationem in perpetuum applicentur. Ita samen, quod una cum onere diche Libraria teneatur etiam Universitatis Missas & Exequias celebrare

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AFTER the Receipt of the said Letter, Mr. Baker sent me, out of the same Book, the Statute, De Exequis, concerning Archbp.and Bishop Kempe. His Letter is dated March 16. 1721. and from thence I shall transcribe the whole Statute.

#### Exequiæ & Missa.

Quarto Idus Aprilis Anno Domini. 1478, Magistro Thoma Chaundler Cancellario & Magistris Galfrido Symeon & David Ireland Procuratoribus, in magna Congregatione Magistro rum Reg. & Non Reg. edita sunt Statuta infrascripta.

#### I homam Kempe I onetre

Inprimis statutum est, quod singulis annis, suturis temporibus, ad dispositionem Cancellarii & Procuratorum, inter Festum Sancti Lucas Evangelista, & Festum Omnium Sanctorum, cum major solet esse consuentia Magistrorum, celebrentur Exequia solennes & Missa in crastino pro animabus venerabilium in Christo Patrum ac Dominorum Domini Johannis Kempe nuper Cardinalis & Cantuar. Archiepiscopi, & Domini Thoma Kempe London Episcopi, cum ab hac luce migraverit. Quibus Exequis

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& Missa Dominus Cancellarius, omnes Docto. res omnium Facultatum, & omnes Magistri Regentes & Non Regentes qui pro tunc infra Universitatis præcinctum extiterint, interesse teneantur. Et quilibet Doctor S. Theologia post Lectionem suam Ordinariam in novis Scholis Theologiæ dicat has preces. "Anima Do-"mini Johannis Kempe Cardinalis, & anima "Domini Thomæ Kempe London Episcopi, & "animæ omnium Benefactorum nostrorum per "misericordiam Dei in pace requiescant." quod quilibet Graduatus quandocunque prædicaturus in his tribus locis, aut aliquo iftorum. viz. infra Universitatis præcinctum, ad Crucem Sancti Pauli, vel ad Hospitale Sanctæ Mariæ extra Bishopsgate London, dictos Reverendos Patres Dominum Johannem Kempe nuper Cardinalem & Cant. Archiepiscopum, & Dominum Thomam Kempe London Episcopum, nominatim & expresse suis orationibus commendare teneatur. Proviso, quod hæc Ordinatio primo vim capiat & effectum, cum fumma mille marcarum, ad ædificium Scholarum S. Theologiæ applicandarum, fuerit plenarie Universitati Oxon perfoluta. Et fi contingat, aliquam portionem dictæ fummæ mille marcarum, post completum ædificium hujufmodi, remanere, quod portio remanens ponatur in aliqua cifta ad usum Scholarium mutuari volentium : de qua caufa summa confliterit, fiet Statutum. and da mus 6. 2.

longing to Trin. Coll. C. Juba I think there is

Item 12. die Octobris ordinatum est, quod non obstante Statuto nuper edito, scill quod ordinatio concernens celebrationem Exequiarum & Missæ in crastino pro animabus venerabilium in Christo Patrum ac Dominorum Domini Johannis Kempe nuper Cardinalis & Cantuar, Archiepiscopi & Domini Thoma Kempe London Episcopi, cum ab hac luce migraverit, tunc primo capiat effectum, cum summa mille marcarum, ad ædificium Scholarum S. Theologiæ applicandarum, fuerit plenarie Universitati Oxon. persoluta. Fiat nunc Ordinatio, quod, dummodo prædictus Reverendus Pater, in partem folucionis prædictæ fummæ mille marcarum, ducentas marcas folvit, & ad folutionem fummæ refiduæ feipfum, per Indenturas figillo suo fignatas, obligavit hoc præsenti anno, scil. in anno Domini 1478. celebrentur Exequiæ & Missa pro Reverendis Patribus prædictis, & sic de anno in annum juxta formam Statuti prius editi in hac parte. Provifo, quod hæc prius Ordinatio nullius roboris sit aut efficaciæ, nisi de prædictis mille marcis satisfiat Universitati, juxta tenorem Indenturarum inter prædictum Revdum. Patrem Dominum Thomam Kempe London Episcopum & Universitatem facturarum.

I fuspect, (faith my learned Friend) there may be some mistakes in the first Copy (be-P p 2 longing

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longing to Trin. Coll. Cambr.) I think there is none from me. You, Sir, know, how to make fome allowances for the Latin of that Age. By a following Statute, Bishop Kempe seems to have made good his Contract.

## De Concionibus.

Item statuit Universitas & decrevit, quod singuli Graduati prædicaturi in suis Sermonibus solennibus intra Universitatis nostræ præcincum, ad crucem Sancti Pauli, seu Hospitale Beatæ Mariæ extra Bishopsgate Londoniis, Illustriss. Principem Humphredum Ducem Glocestriæ, Tho. Wolsey Eborac. Archiepiscopum, Johannem Kempe Cant. Archiepiscopum, Thomam Kempe Lond. Episcopum, Richardum Licheseild Archidiaconum Middlessexiæ, Margaretam Comitissam Richmondiæ, & Mariam ejus nominis primam, nominatim & expresse in suis Orationibus commendare teneantur.

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E MSS. Smithianis penes Editorem, Vol. xxxxx. p. 1901 S or voor

Godfrey Goodman, Bishop of Gloucester, hav Ex MSS. ing reckon'd up divers instances, to manifest Ashm. 826. Tit. the increase of Socinianisme among us, in 59. his Epistle Dedicatory to Oliver Cromwell, then Lord Generall, to his Book intituled, The two great Mysteries of Christian Religion, the inestable Trinity, wonderfull Incarnation explicated, printed anno 1653. adds this:

A ND I will infift in one particular. The White Thorn at Glassenbury, which did usually blossome on Christmas day, was cut down, yet I did not heare, that the party was punish'd. Certainly the Thorne was very extraordinary. For, at my being there, I did consider the place, how it was sheltered, Didid confider the Soile, and all other circumstances. yet I could finde no naturall cause athis I know, That God first appeared to Moses in a Bramblebush; and that Aron's rod, being dried and withered, did budde; and thefe were God's Actions and his first Actions; And truly Glass fenbury was a place noted for holyness, and the first religious foundation in England, and in effect it was the first dissolved, and therein was such a barbarous inhumanity, as Ægypt never heard 1. L. and wonderfull.

heard

heard of the like. It may well be, that this White Thorne did then fpring, and began to blossome upon Christmas day, to give a testimony to Religion, that it might flourish in persecution; as the Thorne did blossome in the coldest tyme in winter, (though the fun in fo great a distance might seeme to want heate to bring forth the fap) so Religion should stand, or rather rife up, though religious houses were pulled down. I never heard nor read, that any ancient Author did mention this Thorne, which certainly they had not omitted, if there had byn any fuch thing; and by the growth of the Thorne, truly I did judge the age thereof to be much about the time of the diffolution of that Abbeymonold yllande bib

I took Occasion to mention this Thorne in the Prolegomena to my Theatrum Chemicum Britannicum, printed 1652 viz a yeare before this Byshop printed the before mentioned peece, but, that it was produced from a natural cause and besides us two, I do not remember to have read any Author who hath taken notice of this Thorne in print, except Gerard and Parkinson in their Herballs, and Cambden, but that all the Remembrance we have of it, hath past along among us by Tradition only, which I have often heard spoken of, and by some who have seene it, whilst it slourished at Glastenbury.

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Upon Saint Stephen's day Anno 1672. Mr. Stainsby (an ingenious Enquirer after things worthy memoriall) brought me a branch of Hawthorne, having greene Leaves, faire Budds and full Flowers, all thick and very beautifull, and (which is more notable) many of the Hawes or Berries upon it, red and plump, some of which Branch is yet preserved in the Plant Booke of my Collection. This he had from a Hawthorne Tree, now growing att Sir Lancebte Lake's house near Edgworth in Midlesex. concerning which, falling after into the company of the faid Knight (7th. July 1673.) he told me, that the Tree, whence this branch was plucked, grew from a flip taken from the Glastonbury Thorne about 60. years fince, which is now a bigg Tree, and flowers every winter about Christmas. Pads lo . o 2 sprg JA

E. Ashmole.

## Confinctio Mon. HIX Smu Anno Nonfino

es grovenndam verome experim.

Out of a Letter, written to me by my forefaid learned Friend Mr. Baker, and dated May 8th. 1722.

IN Dr. Gale's Edition of Gul. Malmesbur. de Antiq. Glaston. Ecclesie, p. 328. there is (as you know) a Catalogue of the Abbots of Glatonbury, as far as Michael an. 1234. In the MS. 'at Trin. Coll. from whence he printed

I. MS. Coll. Trin. Cant. Claf. B. 3. 37.

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At page 20. of the same Volume, is this Not	2500
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l	Constructio Monasterii de Abbendonia A. 68 5.
l	Conftructio Monasterii Sancti Albani A. 286.
	Conftructio Monasterii de Cluniaco Aparti 897.
l	Constructio Monasterii de Ramsey As. 5 970.
	Eodem anno Introductio Monachorum in Ely
l	Introductio Monachorum apud Sanctum
	Edmundum de Bury A onligation of Tozo.
	Conftructio Monasterii de Beck Ao. 11 1033.
l	Constructio Monasterii Sancti Martini de
	Bello A. 1067.
l	Bello Ao. Constructio Monasterii B. Mariæ Ebo-
Ī	de racinA. 5 de l'allone : fundater 63. Arisard.
	Introgressio Canonichorum in Ecclesia mont
	Sancti Botulphi Collect. vir. Kl. Februal .
l	& hii primi fuerunt Canonici Regula-
l	res in Anglia A. ob oloflog A ogulid 1095.
l	Constructio Monasterii Sanctæ Trinitatis
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Ī	Introductio Canonichorum in Ecclefia
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	Constructio Monasterii de Walden A. 2136.
l	Constructio Monasterii de Cogeshale Ao. 1140.
	Constructio Monasterii de Sibeton A. 1149.
	Constructio Ecclesiæ Canonichorum de
	Waltham A. In the state of the state of the 1177.
	Constructio Abbatiæ de Leyston A. 1183.
	Ordo Minorum & Prædicatorum locum pri-
	mitus occupat. in Anglia A. 1225.
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Remotio veteris & constructio novæ Abdino batiæ de Leystone A°. Domini 2000 Y 1363.

(Pag. 36.) It appears from a Bull of Innocent III. dat. VIII. Kal. Octobr. Pont. nostri anno quinto, that the number of Monks in this House had been 72. and sometime eighty or more, but was then to be only fixty.

Upon an old Register of the Prior and Convent of Ely, I find an account of like nature.

Fundationes quarundam Abbatiarum, Prioratuum, & Cænobiorum de ordine Monachorum in Anglia.

Abbatia Glastonen: fundatur 63. anno ab Incarnatione Christi, & anno ab Assumptione B. Mariæ 15°. Hoc enim anno venerunt duodecim Discipuli in Britanniam majorem missi à B. Philippo Apostolo de Gallia ad prædicandum verbum Dei, quorum primus erat Josep ab Aremathia, qui & Dominum sepelivit. Quibus Rex licet Paganus contulit 12. Hidas terræ in Infula Avelloniæ, quæ nunc Glastonia dicitur, in qua etiam in honore B. Mariæ, per monitionem S. Archangeli Gabriel, de virgis torquatis muros perficientes construxerunt. Qui etiam ibidem diu commorantes & vitam ducentes Monasticam, multis de regno ad eundem locum venientibus,& per eosdem ad fidem Christi conversis, tandem in pace Deo animas reddiderunt. Josep vero sepultus est juxta dictam Ecclesiam cum

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cum duabus Phialis plenis fanguine & fudore Christi, quas secum portaverat de terra fancta.

Then follow the Dates of the Foundation of 60. or 70. other Monasteries, all which I shall send you, if you have a Curiofity; but I dare fay, you have enough already. How it agrees with your Accounts or with Truth, I sing Seeblen. John that Charle Berred. cannot fav. Thomas Moone Denness Japus interenance T

#### Num. XIV.

Out of a Letter, written to me Feb. 26. 17 21. by the learned Dr. John Thorpe of Rochefter.

HERE was also one great Clopfter on the Great north five of this Church indironing a plot of Cloylery ground, of old time called Pardon church pard, of Pauls. whereof Thomas More, beane of Pauls, was either the first builder, or a most especiall benefactor, and was buried there. About this Clopfter, was artificially and richly painted, the bance of Machabray, or bance of Death, commonly called the bance, of Pauls; the Daunco like topereof was painted about S. Innocents clopker of Paules. at Paris in France: the meters or poetie of this dance, were translated out of French into English by John Lidgate, Monke of Bury the picture of death leading all estates at the dispence of Jenkin Carpenter, in the raigne of Henry the firt. In this Clapfter were burged many persons, some of worthip, and others of honous: The Monuments of whome, in number and curious workemanship, pasted all other that were in that Church.

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Dier the Call Quarrant of this Clopfter , was a fapre Librarie, builded at the colles and charges of Waltar Sherington, Chancellor of the Duchie of Lancaster, in the raigne of Henrie the 6. which bath beene well furnished with faire written bookes in Nel tem: but few of them now to remaine there. In the Chapel in mion of this parton churchpard, was also a faire Chappell, first founded by Gilbert Becker, Porcarabe and principall magistrate of this Citie, in the raigne of king Stephen, who was there buried.

pardon Churchyard.

> Thomas Moore Deane of Pauls before named, reedified or new builded this Chappell, and founded three Chaplains there, in the caigne of Henry the fift.

In the peare 1540, on the tenth of Aprill, the Capb Chappell by commaundement of the Duke of Some merfet, was begun to bee pulled bowne, with the whole Cloparte, the baunce of Death, the Combes and Monuments: to that nothing thereof was left, but the bare plot of ground, which is fince converted into a Barben, for the pettie Canons. There was also a Chappell Chappell at the Roth pore of Paules, founded by the fame Waltar Sherrington, by licence of Henrie the firt, for two, three, or foure Chaplaines, indowed with fortie pound by the peare. This Chappell also was pulled botone in the raigne of Edward the firt, and in place thereof a fapre boule builded.

at the North dore of Pauls.

aules

Villyol. Pauls.

> Stow's Survay of London, printed in 8vo. in a black letter at London 1603. pag. 329. & 330.

> The fame Author, in enumerating the Perfons buried in St. Paul's Church, has thefe words; viz. Walter Sherington, in a Chappell without the Porth doore by him builded, 1457. ibid. pag. 338.

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This, Sir, is all I can find in my Edition of Stow, concerning Walter Sherington, or the Chantery and Library founded by him; which I have transcribed, with the preceding and intermediate Paragraphs, that you may the better apprehend the sense of the Author.

#### Num. XV

Formula antiqua nuptias in iis partibus Anglia (occidentalibus nimirum) qua Ecclesia Herefordensis in ritibus ecclesiasticis Ordine sunt usi, celebrandi. E Missali penes nos secundum usum Ecclesia Herefordensis. Characteribus autem vulgaribus usi sumus, eo modo quo & cl. Seldenus in formulis, quas ipse dedit è Missalibus Sarisburiensi atque Eboracensi; quemadmodum & illum imitati abbreviaturas sive vocum compendia sere vitavimus. Quinetiam & id notandum, quacumque nos characteribus Italicis expressimus, ea quidem omnia litteris rubris in ipso, quem sequimur, Codice eximio signari.

RDO ad facienda sponsalia. Licet matrimonium contrahi potest quocumque tempore anni, consensu legitimo interveniente; de præsenti tamen ipsa solennitas matrimonii prohibetur contrahi, scut patet per istum versum,

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Ordo Spon-i. ab adventu domini inclusive usque post octavas Epyphaniæ. Etiam à Lxx. usque postoctavas Paschæ, i. dominica in albis, & à primo die Rogationis, i. feria ii. usque ad septimum diem post Penthecosten exclusive, quia in isto octavo die matrimonium potest celebrari. In aliis vero temporibus anni licite potest fieri & celebrari folennitas nuptiarum. xxx. q. iiii. ca. Non oportet. & in glo. Hostien. & lio. fenten. iiiio. di. xxxii. ca. ultimo. ¶ Statuantur vir & mulier ante hostium ecclesiæ. Stet autem vir à sinistris mulieris, mulier autem à dextris viri, coram presbitero amictu, alba, fanone & stola revestito. Inquirat primo sacerdos tam de viro quam de muliere, & etiam à circunstantibus, utrum hæc conjunctio inter eos potest fieri, ne scilicet confanguinitate aut aliqua spirituali copula juncti fint, vel vir cum altera muliere, vel mulier ipfa cum altero viro pactum conjugale inierit. Quibus diligenter inquifitis, interroget facerdos virum illum ex nomine proprio. N. Vis habere hanc mulierem, & in legitimam uxorem accipere, ita ut eam, ficut Christianus homo debet sponsam suam, in Dei side & tua tam in infirmitate quam in sanitate custodire ? Quo re-Spondente Volo: Hac ipsum inquirat à muliere, utrum velit hominem illum pro legitimo fponso habere, quoad vixerit, ficut mulier Christiana debet sponsum suum in Dei side & tua tam in infirmitate quam in sanitate custodire? Qua

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espondente Volo: Tune detur à viro dos mulieri, Orde Sponponatur super scutum vel super librum, anulus & rgentum five aurum seu cetera: jubente sacerdote vel ater vel propinquus mulieris accipiat eam & tradat bomini per manum dexteram. Que si puella est, aertam habeat manum, f. discoopertam. Si vidua eft, velatam. ' Qua vir recipiat in Dei fide & fua fervandam fanam & infirmam, & teneat eam per manum dexteram in sua manu dextera, & dicat in materna lingua sacerdote docente : I. N. underfont ge pe, N. for my bbedded bbyf, for betere for borfe, for richer for porer, yn fekenes and yn belpe, tol depus departe, as holy churche hap ordepned, and perto y plysth ye my trobbye. Et iterum accipiat eam per manum dexteram in manu sua dextera, & ipsa dicat sacerdote docente: I. N. underfonge pe, N. for my bbedbed house bunde, for betere for bborle, for richer for porer, on sekenes and on helpe, to be borum to pe tol dep us departe, as holy churche hap ordepned, and yerto y physt ye my trobbye. Post hac dicat facerdos: er in the voluntate permanen

MANDA Deus virtuti tuæ, confirma hoc Deus quod operatus es in nobis, a templo tuo in Hierusalem tibi offerent reges munera. Increpa feras arundinis congregatio taurorum in vaccis populorum, ut excludant eos qui probati sunt argento. Gloria patri & filio, & spiritui sancto. Sicut erat in principio & nunc Ordo Spon- nunc semper, & in secula seculorum. Amen.

[alian. Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster. Et ne nos. Benedicamus patrem

Pater noster. Et ne nos. Benedicamus patrem & silium cum sancto spiritu. Laudemus & superexaltemus eum in secula. Laudemus Dominum quem laudant angeli. Quem Cherubin & Seraphin Sanctus, Sanctus, Sanctus proclamant. Domine exaudi orationem meam. Et clamor meus ad te veniat. Dominus vobiscum. Et cum spiritu tuo.

Benedictio super anulum. Oratio.

CREATOR & conservator humani generis, dator gratiæ spiritualis, largitor æternæ salutis, tu Domine mitte benedictionem tuam y super hunc anulum, ut quæ eum gestaverit, sit armata virtute cœlestis desensionis, & prosteiat illi ad æternam salutem. Per Christum

BENE & dic Domine hunc anulum, quem nos in tuo nomine benediacimus, ut quecumque eum portaverit in tua pace confistat, & in tua voluntate permaneat, & in amore tuo vivat, crescat & senescat, & multiplicetur in longitudinem dierum. per.

Hic sacerdos ospergat aquam benedictam super anulum, & postea accipiot sponsus anulum cum tribus principalibus digitis. Et sciendum est, quod nunquam ponatur anulus in digito secundum consuetudinem, nisi prius benedicatur.

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WW ifto anulo te desponso, cum isto auro ordo spon-& argento te doto, & cum corpore meo te honorogui amali in fero, quero que benedictio fit iteranda in

Vel dicas in materna lingua hoc modo, facerdote

dam orazione, que sia incipit : Deus cassos stare de benedictiones sint inceptationes sint inceptatin sint inceptationes sint inceptationes sint inceptationes sint i in teluer yet ye zeue, and bby myne anulum in pollicem sponsus, sic dicens: In no-mine patris. & ad secundum digitum: & silii. ad tercium digitum: & spiritus sancti. ad quartum digitum: Amen. Et ibi dimittatur secundum decretum. I Quæro, quæ est ratio ista, quare anulus ponatur in quarto digito cum pollice computato, quam in fecundo vel tercio? Isidorus dicit, quod quædam vena extendit se à digito illo usque ad cor, & dat intelligere unitatem & perfectionem amoris. xxx. q. v.c. Femine in fine. Pone quod unus conjunx contraxit cum una virgine vel vidua, & postea contraxit cum alia, vel alter corum fuerit prius mptus, numquid debent alias benedici? & dicatur non, per c. Capellanum, ne benedictio detur in fecundis nuptiis quod testatur Amprofius dicens: Primæ nuptiæ tantum à Domino funt constitutæ, secundæ vero permissæ. Primæ sub omni benedictione nubentium celebrantur, secundæ vero carent aliqua benedicti-Rr one. ommb

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Ordo Spon- one. Sed cum plures benedictiones communes in nuptiis celebrandis, ac super introitum ecclefiæ, fuper pallium post Missam, super thorum in sero, quæro quæ benedictio sit iteranda in fecundis auptiis? Dicendum eft, quod in quadam oracione, que fic incipit : Deus qui potestate. & tres benedictiones sunt ibi, quæ idem habent initium Deus. Media autem benedictio omittenda est, scilicet ista: Deus qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi & ecclesiæ sacramentum præfignares in foedere nupriarum. In ifta benedictione agitur de unitate Christi & ecclesia. quæ figuratur in primo matrimonio, non autem in fecundo. Unde Mathei xix. Apoltolus ad Corinthios c. viº. Erunt inquit duo in carne una. Et extra de bigamis. c. Debitum unius uxoris. & hoc in primo matrimonio. fed qui adhæret pluribus, diffolvit fœdus unitatis. Et ideo illa benedictio, quæ agit de unitate, f. Deus qui tam excellenti, &c. omnino est omittenda in his nuptiis. Et etiam tam in viro bigamo quam in muliere vidua, quia caro benedicta trahit ad fe carnem non benedictam. Sed omnes alize benedictiones dici debent indifferenter securdum Romanam ecclefiam, & fecundum Hoftienfem, & fecundum Thomam Aquinum. Hæc quæstio erat discussa & determinata in sacro palatio Domini papæ Johannis, & translata in Angliam per magistrum Johannem Haystede anno

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anno Domini M.CCC.xx1º. Caufa discussionis erat, ordo sponquia multitudo facerdotum tunc temporis ad fedem apostolicam pro beneficio absolutionis obtinendo advenit pro benedictionibus secundo nubentibus datis indiferete. ¶ Sequitur constitutio nova super his Domini Papæ Johannis xxI. Sane volentes antiquum temperare rigorem, concedimus ut presbiter, qui secundas nuptias scienter benedixerit, ad sedem apostolicam ex hoc transire minime teneatur, sed à pœna suspensionis hoc casu à jure introducta per diocesanos eorum possit absolvi. &c. Hac oratio sequens, s. Propiciare Domine, semper dicatur super nubentes sub pallio prosternentes, quandosunque alter conjugum fuerit alias nuptus, quia non probibetur in decretis. Sed Deus qui tam excellenti my. non debet dici, si alter eorum fuerit prius nuptus, cum sit benedictio sacramentalis, que nullo modo iterari debet, ut extra de secundis nuptiis co. 1º. & ca. Vir autem. Tunc inclinatis eorum capitibus sacerdos dicat, Benedicti fitis à Domino qui fecit mundum ex nichilo. Amen. Dominus vobiscum.

Oratio.

Eus Abraham, Deus Ysaac & Deus Jacob fit vobiscum, & ipse vos conjungat impleatque benedictionem suam in vobis. Qui VIVIT. Both term Steleba in Mounted

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DEWEBTCAT Vos Deus pater fulfodiat vos Jefus Christus, illuminet vos Spiritus Sanctus, oftendatque Dominus faciem fuam in vobis, & misereatur vestri. Convertat vultum fuum ad vos & det vobis pacem. Impleat vos omni benedictione spirituali in remissionem omnium peccatorum vestrorum, ut habeatis vitam æternam & vivatis in fecula feculorum. Amen. Hic intrent ecclefiam. Sacerdos & clerici dicant bunc Pfalmum. Beati omnes qui timent Dominum. fine nota, & dicatur ufque ad finem. Tunc genuflectant vir & mulier coram altari, & facerdos stans super gradum altaris verso vultu ad eos dicat: Benedicat vos Dominus ex Syon, & ut videas filios filiorum tuorum pacem fuper Israel. Gloria patri. Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster. Et ne nos. Sed libera. Salvum fac fervum tuum & ancillam tuam, Deus meus, sperantes in te. Mitte eis, Domine, auxilium de sancto. Et de Syon tuere eos. Esto eis, Domine, turris fortitudinis. A facie inimici. Domine exaudi. Et clamor, Dominus vo-Oremus. biscum. cob fit vobiferm, &c it

Eus Abraham, Deus Isaac, Deus Jacob, bene dic adolescentes istos, & semina femen vitæ æternæ in mentibus eorum,ut, quicquid pro utilitate sua didicerit, hoc facere cupiant, ann

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piant, per Jesum Christum filium tuum recu-ordo sponperatorem omnium. Qui tecum. Oremus.

RESPICE Domine propicius super hunc famulum tuum, & super hanc famulasin tuum, ut in nomine tuo benedictionem coelestem accipiant, & silios siliorum suorum usque in terciam & quartam progeniem incolumes videant, & in sidelitate semper perseverent, & in suturo ad coelestia regna perveniant. Per

#### Alia oratio.

MNIPOTENS fempiterne Deus, qui primos parentes nostros Adam & Evam sua virtute creavit, & in sua sanctificatione copulavit: ipse corda & corpora vestra sanctificet & benedicat, atque in societate & amore veræ dilectionis conjungat. Qui vivit.

## Alia oratio.

Per la Espice Domine de cœlo fancto tuo super hanc conventionem, ut, sicut missiti fanctum angelum tuum Raphaelem pacificum Thobiæ & Saræ filiæ Raguelis, ita digneris Domine mittere benedictionem tuam super adolescentes istos, ut in tua voluntate permaneant, & in amore tuo vivant & senescant, & multiplicentur in longitudinem dierum. Per.

ails, ut cjufdem fide; firmitate ab omnibus fem-

per muniamur adverfis.

## Alia oratio muist req , intiq

ENEDICAT vos Dominus in omni benedictione, efficiatque vos dignos in conspectu suo. Superabundet in vobis divitias gloriæ suæ, & erudiat vos verbo veritatis, ut ei corpore pariter & mente placere valeatis. Per Christum. Post bæc introductis illis in chorum ecclesia prosternentes eos ad gradus altaris, & statuta muliere ad dextram viri cum, II, cereis in manibus, Mißa Spon- Ad missam offi.



ENEDICTA fit fancta Trinitas atque indivisa unitas, confitebimur ei quia fecit nobiscum misericordiam fuam. Si in tempore Pascha, dicatur Alleluia, Alleluia. Benedicamus pa-Pfalmus.

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trem & filium, cum fancto spiritu. Ad banc missam servetur modus & ordo qui in festis duplicibus. per omnia. Gloria in excelfis. Ifte due orationes sequentes dicantur sub Oremus. & sub uno Pen Trobice & Sore file Roouels, ita di.munimod

mine mittele bened ioitato a viam finer ado-

MNIPOTENS sempiterne Deus, qui dedifti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, & in potentia majestatis adorare unitatem, quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis. Alia THIC

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### Alia oratio.

XAUDI nos omnipotens & misericors Deus, ut, quod nostro ministratur officio, tua benedictione potius impleatur. Per Do.

# Ad Corinthios VI. surviv and Service

RATRES: Nescitis quoniam corpora veftra membra funt Christi? Tollens ergo membra Christi, faciam membra meretricis? Absit. An nescitis, quoniam qui adhæret meretrici, unum corpus efficitur? Erunt, inquit. duo in carne una. Qui autem adhæret Domino unus spiritus est. Fugite fornicationem. Omne enim peccatum quodcunque fecerit homo, extra corpus est. Qui autem fornicatur, in corpus An nescitis quoniam corpora fuum peccat. vestra templum est Spiritus Sancti, qui in vobis eft, quem habetis à Deo, & non eftis vestri ? Empti enim estis precio magno! glorificate & portate Deum in corpore vestro. Graduale. Benedictus es Domine, qui intueris abyssos & sedes super Cherubin. Versus. Benedicite Deum coeli, qui fecit nobilcum misericordiam suam. Repetatur graduale. Alleluia. Versus. Benedictus es Domine Deus patrum nostrorum & laudabilis in secula. Si in tempore Paschali contigerit, secundum Alleluia erit de Pascha. Alleluia. Versus. Angelus Domini descendit de cœlo, & accedens revolvit lapidem & sedebat super eum.

Se-

Mißa Spon-

## Sequentia.

A LMA chorus Domini nunc pangat nomina fummi Messas Sother Emmanuel
Sabaoth Adonay. Est unigenitus via vita manus omousyon. Principium primogenitus sapientia virtus. Alpha caput sinisque simul vocitatur & est oo. Fons & origo boni paraclitus
ac mediator. Agnus ovis vitulus serpens aries
leo vermis. Os verbum splendor sol gloria lux
& ymago. Panis slos vitis mons janua petra
lapisque. Angelus & sponsus pastorque propheta
sacerdos Athanatos iskyros theos panton craton & ysus. Salvisicet nos sit cui secla per omnia doxa.

# corpus ett. xix mathem Mathema xix. . ile sugroo

IN illo tempore accesserunt ad Jesum Pharisei, tentantes eum & dicentes, Si licet homini dimittere uxorem suam quacumque ex causa? Qui respondens ait illis: Non legistis, quia qui secit ab initio masculum & seminam creavit eos? Et dixit: Propter hoc dimittet homo patrem & matrem, & adhærebit uxori sua, & erunt, inquit, duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjunxit, homo non separet. Credo. Offertorium. Benedictus sit Deus pater, unigenitusque Dei silius, Sanchus quoque Spiritus, quia secit nobiscum misericordiam suam.

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Mißa Spon-Salium,

SANCTIFICA quæfumus Domine Deus noster per unigenitum tuum hujus oblationis hostiam, & cooperante Spiritu Sancto per cam nosmetipsos tibi persice munus æternum mentosgong audino and adulding

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DESTO Domine supplicationibus nostris, & hanc oblationem nostram, quam tibi offerimus, pro famulis tuis, quos ad statum maturitatis & ad diem muptiarum perducere dignatus es, placatus ac benignus assume. Per. Prafatio, Qui cum unigenito. Post Sanctus prosternant se in oratione extenso pallio super eos quod teneant iii. clerici, ad dorfum corum in suppelliciis, usque ad Pax Domini. Deinde dioto Per omnia fe. f. antequam Pax Domini dicatur. Fractione facta Eukaristia more solito, dimissa hostia in tribus fractionibus super patenam sacerdos ad illos conversus & elevata manu dextera super eas dicat has sequentes orationes sub tono lectionis, illi parabile mulieris adjuto suditnessel une misterio mineo corpori de virili dares carne principium, docens quod ex uno placuisset institutinunquain licere disjungi. Al Deus qui tam excellenti mysterio conjugalem copulam confecratti, at Chriloge ecclefia factamenty profignares in fordere nupriarum. Dens per quem mulier jungitur viro, & societas principaliter ordinata en -cood =



Propiciare Domine supplication bus nostris, et in stitulis suis, quibus propaginem humanige neris ordinassi, benignus assiste, ut, quod te auctore conjungitur, te auxiliante



Deus qui potestate virtutis tuæ de nichilo cuncta secisti, qui dispositis universitatis exordiis homini ad ymaginem Dei sacto, ideo inseparabile mulieris adjutorium condidisti, ut semineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, nunquam licere disjungi. ¿Deus qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi & ecclesiæ sacramentum præsignares in sedere nuptiarum. Deus per quem mulier jungitur viso, & societas principaliter ordinata ea bene-

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benedictione donatur, quæ fola nec per origi-misaspo nalis peccati poenam, nec per diluvii est ablata sentenciam, respice propicius super hanc famulam tuam quæ maritali jungenda est consortio, tuaque se expetit protectione muniri. Sit in ea jugum dilectionis & pacis, fidelis & cafta nubat in Christo, imitatrixque fanctarum permaneat feminarum. Sit amabilis ut Rachel viro fuo, fapiens ut Rebeca, longæva & fidelis ut Sara. Nichil in ea ex actibus suis ille auctor prævaricationis ufurpet, nexa fide mandatisque permaneat uni thoro juncta, contactus illicitos fugiat, muniat infirmitatem suam robore disciplinæ, fit verecundia gravis, pudore venerabilis, doctrinis coelestibus erudita. sit fœcunda in sobole. fit probata & innocens. & ad optatam perveniat senectutem, ut videat filios filiorum fuorum usque in terciam & quartam propaginem, & ad beatorum requiem atque ad coelestia regna perveniat. Per Dominum. &c. cum nota ut supra. Hac oratio pradicta, s. Propiciare, semper dicatur super nubentes prosternentes quantumcunque alter conjugantium fuerit alias nuptus, quia non probibetur in decretis. Sed Deus qui tam excellenti, non debet dici si alter eorum prius fuerit nuptus, cum sit benedictio sacramentalis, qua nullo modo iterari debet. extra de secundis nuptiis. ca. i.c. Vir antem. Post hac revertat se sacerdos ad altare, & dicat. Pax Domini. Agnus Dei. Tunc surgant ab oratione sponsus & sponsa, & accipiat sponsus Sf2 pacem

neminem alium ipse nec ipsa. Sed elerious post ipsum à sacerdote pacem accipiens ferat aliis more solito.

Communio. Benedicimus Deum coeli, & coram omnibus viventibus consitebimur ei, quia secit nobiscum missericordiam suam. Postcommunio.

PROFICIAT ad salutem corporis & animæ Domine Deus hujus sacramenti susceptio, & sempiternæ sanctæ Trinitatis ejusdemque individuæ unitatis confessio. Præsta quæsumus omnipotens Deus instituta providentiæ tuæ pio amore comitare, ut quos legitima societate connectis, longæva pace custodias. Per Dominum. Post missam panis & vinum vel aliud bonum potabile in vasculo proferatur & gustent in nomine Domini, sacerdote primo sic dicente. Dominus vobiscum.

BENEDIC Domine panem istum & hunc potum, & hoc vasculum, sicut benedixisti quinque panes in deserto & sex ydrias in Chana Galileæ, ut sint sani & sobrii atque immaculati omnes gustantes ex eo, salvator mundi, qui vivis. Noste vero sequente cum sponsus & sponsa ad lectum pervenerint accedat sacerdos & benedicat thalamum, dicens: Dominus vobiscum.

BENEDIC thalamum istum Domine & omnes habitantes in eo, ut in tua pace consistant, & etiam in tua voluntate permaneant,

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& in amore tuo vivant & senescant, & multi-Misasponplicentur in longitudinem dierum, per. Deinde Jalium. benedicat super lectum.

BENEDIC Domine hunc cubiculum, qui non dormis neque dormitas, qui custodis ilrael, famulos tuos in hoc lecto quiescentes ab omnibus fantasmaticis dæmonum illusionibus custodi, vigilantes in præceptis tuis meditentur, dormientes te per soporem sentiant, & hic & ubique defensionis tuæ muniantur auxilio. per. Deinde siat benedictio super eos.

BENEDICAT Deus corpora vestra & animen suam sicut benedictie Abraham, Isaac & Jacob, Amen. Manus Domini sit super vos, mittatque sanctum angelum suum, qui custo diat vos omnibus diebus vitæ vestræ. Amen. Benedicat vos Pater & Filius & Spiritus Sanctus, qui trinus est in numero & unus in nomine. Amen. His itaque perattis, disedat sacerdos & dimittat eos in pace: vita de didical sacerdos & dimittat eos in pace: vita de didical sacerdos & dimittat eos in pace: vita de didical sacerdos & dimittat eos in pace: vita de didical sacerdos & dimittat eos in pace: vita de didical sacerdos & dimittat eos in pace: vita de didical sacerdos & dimittat eos in pace: vita de didical de dimittat eos in pace estados de dimitat en estados de dimitat eos in paces estados de didical de didical

fuls, & connibus que nobis vel fuce dembus no luis máe accidere poterant, fine aliquo retenomento, habendum & tenondum diemm tenonfrentum, com somairos pertinencie suis, por pand pacifice, libere, hereditarie, & capeta de pandere, de pertinencia suis, por pandere, libere, hereditarie, & capeta de

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Num: XVI. See above, in the History and Antiquities of Glastonbury, pag. 65.

E Coll. nostris MSS. Vol. xc. p. 1.

ENEDIC Domine hancorrest Bush

The two following old Evidences were lent me to day by my Friend the Honble. Benedict Leonard Calvert, Esq. He had them of his Brother in Law John Hyde, of Kingston Lisle Com. Berks, Esq. (who married his Sister the Honble. Mrs. Jane Calvert.)

A Charter of the Prior and Convent of Poghley, by which they grant a Tenement in South-Dench-worth to Elias de Bagenore.

CTANT præsentes & futuri, quod Ego W. Prior de Pochhelegh, & ejusdem loci conventus, concessimus & dedimus, & hac præsenti carta nostra confirmavimus, Eliæ de Bagenore, pro homagio & fervicio fuo, & pro centum quadraginta marcis sterlingorum, quas nobis dedit in gerfumam, totum tenenientum, quod habuimus in Suthdencheswrthe, ex dono Amfridi de Feringes, cum omnibus pertinenciis fuis, & omnibus quæ nobis vel fuccessoribus nostris inde accidere poterant, fine aliquo retenemento, habendum & tenendum dictum tenementum, cum omnibus pertinenciis fuis, perpetue, pacifice, libere, hereditarie, & quiete, de nobis & successoribus nostris, dicto E. & heredibus

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dibus vel affignatis fuis. Reddendo inde annuatim nobis & fuccessoribus nostris, ipse E. & heredes vel affignati fui, duos folidos fterlingorum in die Pascæ, & regale servicium, scilicet scutagium, quantum pertinet ad dimidium feudum unius Militis de honore de Stafforde in eadem villa, pro omni fervicio, ad nos vel fuccessores nostros pertinente. Nos vero & succesfores nostri warantizabimus dictum tenementum, cum omnibus pertinenciis fuis, præfato E. & heredibus vel affignatis suis contra omnes. Ut autem hæc nostra donacio firma & stabilis permaneat, præsentem cartam figillorum nostrorum inpressionibus roboravimus. Hiis testibus, Symone de Leuek tunc Vicecomite. Alano de Fernha, Rogero de Cuseruge, Roberto de Anvers, Petro de Petingdene, Henrico de Tubbeney, Roberto de Afferforde, Stephano Ignard, Johanne Beleth de Eneburne, Roberto de Chadelwrthe, Galfrido de Ac-

<sup>1.</sup> Leueknore, se opinor, 2. Mr. Calvert informs me, in a Letter dated at London June 2.1722. that in a Charter of Henry Tubbeney's, he finds Elias de Bagenore, Stephen de Denchelworth and Waren de Hida Witnesses, and that he meets with Johannes Waren de Hida in a Deed the 22. of Edw. the third, which Johannes was the Son of Waren de Hida and Brother to Petrus Waren de Hida, as appears to him by another Deed, tho' without Date. So that Waren de Hida, and the rest of his Contemporaries seem to be in Edw. second's time or thereabouts. Mr. Calvert finds no mention of any other Waren de Hida afterwards, and therefore, rightly, inferrs, that that seems to be the latest time we can fix his being alive at.

Thoma Butun, Sthephano de Denchefwrthe, Thoma filio Adæ de Denchefwrthe, & multis alisto and of the control of

Green Wax appendant, and the Impression of the Seals on it, viz. on one side the Seal of the Abbey, St. Margaret standing, and some broken Words round her, and on the other, being the back, side, the Prior's Seal, viz. his Figure, and round it, and Fisch Willem Priors of Positive

An Indenture constituting John atte Hyde Steward of the Priory of Poghley, with an Inventory of the Goods committed to his Trust.

N festo ! Annonciacionis Sancta Maria anno regni regis Edwardi tercii post Conquestum, xL nono, convenit inter Fratrem Galfridum Priorem de Pougthele & ejusdem loci conventum ex parte una, & Johannem atte Hyde ex parte altera, viz. quod iidem Prior & Convencus conflicuerunt dictum Johannem in Senescallum hospicii eorum, ad inveniendum & fustinendum & regendum corum hospicium in victualibus, ficut antea dustentari confuevit & hosbondriam quantum pertinet infra Prioratum de Pougthele, & ad fustentandum & 2 reperandum omnes domos & muros ejufdem Prioratus, præter ea quæ ad officium facristæ pertinent. Et ad omnia ista invenienda & sustinenda . Sic. 2. Sic.

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nenda tradiderunt se concesserunt dicto Johanni bona fua mobilia infra Prioratum exillencia, ut patet per indenturam i hujufinodi anexam. Infuper concessemnt eidem Johanni comnem pro lov. sigo fine valto faciendo dicti Priora tus & ecclefiæ de Chadelworthe, cum rota hofbondria qual evenire puffit de dicto Prioratu de Poughele ... Item omnes oblaciones in die Sanctæ Margaretæ Item totum proficum maneriæ comm de Peffemere & Bettoney præter porcionem Canonicorum, & totum reditum de Westhenred & Hesthenred, Abyndone, Hesthenney, Faryndone, Wantynge, Ledekoumbe, Sperfalte & Faulore Item it. boves pro lardario apud hoccoday, & xxx kebbes ovium post tonsuram per 3 mannus Prioris. Item totum pratum de Bennam & Roaney & Mycham. Item concessement + idem Prior & Conventus cidem Johanni, quod eligat unum fratrent ido neum de conventu in & foscium, ad ministrandum bona monasterii cum dicto Tohanne quociens fibi necesse & expedire videren Item dictos Johannes concedit & obligat le, heredes & executores fuos, & omnia bona fua mobilia & immobilia, in quorumque nianus devenerint, ad respondendum & compotandum annu-

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atim

I. The Parchment, on which the Inventary is written, is also indented and fix d to the other by a slip of Parchment, on which slip part of the Seals are appendant.

3. Here torne out. It should be proficuson, I think.

3. Sie. 4. Sie. 5. Sie.

atim in festo annunciacionis beatæ Mariæ, vel infra Octabas ejusdem sesti, de omnibus bonis & catallis sibi liberatis, ut patet per prædictam Indenturam, & omnia illa bona in adeo bono statu concervare, sicut eas recepit, vel meliori. Et prædicti Prior & Conventus concesserunt, pro se & successoribus suis, dicto Johanni, quod stet in officio prædicto cum suo adjutore bene, quiete & in pace, sine contradictione alicujus, quam diu ista prædicta sideliter & sine dampno bonorum prædictæ Indenturæ custodire poterit. Et ad omnia ista sideliter facienda & observanda partes prædictæ sigilla sua huic Indenturæ alternatim apposuerunt. Dat. apud Pougthele die & anno supradictis.

Inventarium bonorum & instrumentorum, utensilium atque aliorum necessariorum domous Prioratus de Pougheley, sactum in sesto Annontiacionis Sanctæ Mariæ in Marcio, anno regni regis Edwardi tercii post Conquestum XL. nono. quæ vero bona liberata sunt dilecto nobis in Christo Johanni atte Hyde per hanc Indenturam, ut patet inserius, viz. in aula E aliis locis, ii. doceres. iii. bankeres. iiii. tabulæmensalia. iiii. paria trestellorum. iii. formulæ. ii. pelves, cum ii. lavatoriis. Pannatria. ii. mappæ meliores. ii. mappæ 6 canaby. iiii. man-

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<sup>1.</sup> Sic. 2. L. ea. 3. Sic. 4. Sic. 5. Cable=Cloaths. Eo modo quo & leffi-ffernia, Bed=Cloaths. 6. L. canabi.

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tilia. ii. manutergia longa & ii. parva. i. salsarium. vi. cocliaria argentia. viii. tangarda, quorum unum serro ligatur. i. koustrel serro ligatum. x. cisi lignei, cum ii. coverculis. i. candelabrum serreum. Celario conventuali. iii. sisstæ pro pane. x. cades. ii. tonelli cum sistilo serreo. Lardario. Liiii. pernæ baconum. xiiii.quarteria bovum. v. busselli salis. vii. busselli sarinæ avenarum cum. iiii. vasis ad salem & farinam inponendum. ii. mangii vasa ad carnes saliendas. ii. trushyng paneres. Coquina. iii. ollæ æ-

<sup>&</sup>quot;A PETRO WAGHEVENS
"IN MECHLINIA EFFUSUS
"FACTUS FUERAM ANNO
"DOMINI MILLESIMO
"QUINGENTESIMO DEO
"LAUS ET GLORIA CRI"STO \*\*



<sup>1.</sup> Sic. 2. L. cista. 3. These, unless I am mistaken, were a fort of Stone Troughs, such as that mentioned in the following note, relating to the Nunnery of Lacock in Wilts, communicated to me by a reverend and learned Friend:

<sup>&</sup>quot;In Original Pitture of Sir William Sherington, ano-"ther of his Lady, by Intonio More, in Mr. Calbot of "Lacock's Pitture Gallery.

<sup>&</sup>quot;I large Bell mettal Pot, bigger than Bup of War=
"wick's at Warwick Castle, now" [1722.] "in Mr. Calbot's
"kitchin, belonging heretofore to the Monasterp." [See page
735. of my Ed. of Guilielmus Neubrigensis, where it is called the
Nums old Boyler.]

<sup>&</sup>quot;The following Inscription round the middle of it, in "a circle:

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neæ stantes, i. urcioli iii chausors ii patellæ aneæ serro ligatæ i craticulum i tripos ii seyshok i micatorium iii cultelli, quorum i vetus & debilis ii ladella, i morter aneg cum pilo serreo, ii morteria lapidea cum pilis iii chargeres, xxxii platellæ xxvi. potegeres, xv. sauceres peutrini, i scemet i peyl ii kounel, ii, fryingpans, quorum unum de eneo, & alterum de serro. Deveria, viii, chezenates, vi chessologez, i stop. Bracatarium iii konuelli, vii Cates, xv. kenerus, ii, peyls, iiii Bolteris, ii, lepes, i, herdebi, Granarium, L. quarter of

"The 3rch'd roof has a great many Coats of 3rms.

"I great deal of painting, and many Inferiptions in

"the Cloyders, very much veinces. Should be a die

"Apr. Calbot has a great many original veeds, and "charters.

<sup>&</sup>quot;In entire Cloyder; 'tis thought the only entire one bes fonging to a perbate Monattery in England,"

<sup>&</sup>quot;The Infirmary, with the Chappel belonging to it, and the ketchin, with a peculiar Chimney for the grate, "are entire.

<sup>&</sup>quot;The Mafons were to unlucky in those plous times, that "they made upon one of the Walls the Figure of an Ingel "playing on a bag pipe, and on another an Ingel arthing "a Barrel.

<sup>&</sup>quot;I Stone Trough, used for Salting of meat, now in the "Celler, near 3.6. deep, 11.6. op theread. long, 5.6. over. "one entire Stone. Suppos'd by Masons, to have been "placed there at the laying the Foundation of the House, "there being no visible way how it could be put in after "the battoing.

nox Kounelli: Reel & Reels (ut & Coolers) vulgo. 4. An, Kounel, & mulgo Kivers.

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malt, quarum iii. bracii capiteri. Grangium. xxvii. quarter dragæ. xxiiii. quarter frumenti. z. quarter bere, iiii. busselli avenarum. buffelli pollen peræstimacionem in toss. i. ventilabrum debile. ii. cribra. ii. ' zenez. Item ii. carettæ ferro ligatæ prec. iiii.I. cum apparatu pro ' funys, & cum apparatu vi. equorum. iiii. cordæ pro carettis. iii. furcæ pro garbis. iiii. carucæ cum apparatu viii. boum & quinque equorum, &. ii. paria ferrementorum. iiii. herceæ cum apparatu. i. seminale. iiii. sacci. Item ii. fecures, i. byl. iiii. vangæ. v. tribuli, i. mattok, i how. Item iii. hokes pro garbis. Item ii. 3 veteris cum ii. 4 ceris. In stabulo. vi. equi prec. vi. marc. Item xii. boves prec. xii. marc. Item i. taurus. & x. vaccæ. & i. juvenca prec. vi. li. Item iii. annales, quorum. iii. mas & i. fem. Item viii. vituli. Item iii. apri prec. cap. iii.s. Item iiii. fues prec. cap. iii.s. Item xx. porcos prec. cap. ii.s. x. porculi. prec. cap. xii,d. Item xx. porcelli. prec. cap. viii.d. Item ccxx. multones. Item xx. hogestri prec. cap. ii.s. vi.d.tam multonum quam hofgaftrorum. Item angni vi. prec. cap. x.d. Item pultria. xi. capones. Item ii. gallos & x. galinas. Item ii. 6 anceres & v. aucæ veteres.

Indorsed in a late hand, Johannes atte Hyde fa-Aus senescallus Hospitii Prioratus de Pogbele 49.E.3.

<sup>1.</sup> An, zevez, i.e. fiebes? 2. F. funibus. 3. Vulgo fetters.

<sup>4.</sup> F. feris. nifi forfen ferris. 5. Pro, agni. 6. Sic.

Operum

# Operum nostrorum hactenus impressorum Catalogus.

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I. A N Index of the principal Passages in Sir Roger L'Estrange's Translation of Josephus into English. Lond. 1702. fol. Hæc versio deinde in 8vo. prodiit una cum eodem nostro Indice.

II. Reliquiæ Bodlejanæ: Or, some genuine Remains of Sir Thomas Bodley. Lond. 1703. 8vo. Ex Autographis. Prelo mandavit Amicus quidam Londinensis, ad quem Apographum miseram.

III. C. Plinii Cæcilii Secundi Epistolæ & Panegyricus, cum variis Lectionibus & Annotationibus. Accedit vita Plinii ordine chronologico digesta. Oxon. è Th. Sheld. 1703. 8vo.

IV. Eutropii Breviarium Historiæ Romanæ, cum Pæanii Metaphrasi Græca. Messala Corvinus de Augusti Progenie. Julius Obsequens de Prodigiis. Anonymi Oratio Funebris Gr. Lat. in Imp. Fl. Constantinum Constantini M. sil. Cum variis Lectionibus & Annotationibus. Oxon. è Th. Sheld. 1703. 8vo.

V. Indices tres locupletissimi in Cyrilli Hierosolymitani opera Gr. Lat. Oxon. è Th. Sheld. 1703. fol. ad finem Cyrilli operum.

VI. Ductor Historicus: Or, a short System of Universal History, and an Introduction to the Study of it. Vol. the first, in three Books, containing, I. A Chronology of all the most celebrated Persons and Actions from the Creation to this Time. To which is premised an Explication of Terms, and other Præcognita. II. An Introduction to History. Wherein an Account is given of the Writings of the ancient Historians, Greek and Roman, with the Judgment of the best Criticks upon them. Together

other with an ample Collection of English Historians. III. A Compendious History of all the ancient Monarchies and States from the Creation to the Birth of Christ. Lond. 1705. 8vo. the second Edition. Prodit item, me inscio, anno 1714. Ad primam editionem quod attinet, lteri cuidam omnino illa est adscribenda. Quin & duo primi libri in secunda & tertia editione sunt item alprius cujusdam auctoris, qui & Præfationem scripsit. Librum autem tertium ipse contexui, veterum Historiorum, Inscriptionum, Nummorum, aliorumque monu-

mentorum antiquorum auctoritate nixus.

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VII. Ductor Historicus: Or, a short System of Uniurfal History. Vol. the second. Containing a compenlious Account of the most considerable Transactions in be World, from the Birth of Christ to the final Decay f the Roman Monarchy, and the Establishment of the ferman Empire by Charles the Great: In three Books, iz. I. A Series of the Succession, and a History of the leigns of all the Emperors, from the Birth of Christ the Removal of the Imperial Seat to Constantinople. The succession of the Emperors, continued from the Translation of the Empire, to the Reign of Charlemayne. I The History of Persia under Parthian Kings, and he Persian Race restored, to the Destruction of that Monarchy by the Saracens: The several Kingdoms nected in Europe, by the Francks, Saxons, Goths, Vanals, &c. and their respective Successions: The Life of Mahomet, and the Succession of the Saracen Caliphs: ligether with an account of the Foundation of the most msiderable Cities, &c. for 800. Tears after Christ, with ther Miscellaneous Things, not mentioned in the Course the History. Oxon. 1704. 8vo. è prelo Lichfeldiano. modiit etiam Londini, clam me, an. 1714. Tertium vomen me editurum esse in Præfatione monui. Quem

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in finem multa ex optime note librie collegeram. At que minus pergerem impedit Puffendorfii Introductionis versio anglicana, que ab en faculo exordium ducit que desinit valumen secundam, se ad nostra usque tempora serie continua historiam deducit.

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VIII. Index to the four Parts of Dr. Edwards's Prefer verice against Schwienism. Oxon. 3204. 4to e piclo

Lichfeld Iplins audioris rogatu confesion at Lan en

IX. Index to the Lord Clarendenic History of the Rebellion. Onen, & Th. Sheld 1704 fol. Alice item cultant editiones rum in fol. tum in 800. Hane opellan autavi rogam clariffimi, doctifimique vici, Henrici Aldrichii, S. T. P. Ædis Christi Decani.

Ibri 2017 MSS. Cadicum collatione recogniti) amorationibusque illustrati Oxon. è Th. Sheld. 1705. 844

bri qui superfunt, MSS. Codicum collatione recugniti, annotationibusque illustrati. Oxon. 2 Th. Sheld 1708.

XII. A Letter containing an account of some Antiquities between Windsor and Oxford, with a List of the
several Ristures in the School Gallery adityring to the
Bodlejan Labrary. Edidit amicus quidam (adapted
scripseram) Lond. A. D. 1708, in libro nimitum miscellaneo (in 4to.) cui tit. The Monthly Miscellan, or
Memoirs for the Carious. Enstat etiam alia editio, anchior 8s emendation omisso ramen Picturarum Catalogo,
squem calamo quoque correxi, ad calcem Vol. quint
Itinerarii Lelandi.

Spelmen, Ke. Published from the Great, by Sir John Spelmen, Ke. Published from the Original MS. in the Bodlejan Library. To which are added many Historica Remarks, and a Diferente upon an old Roman Insert

ption lately found near Bathe. Oxon, & The Sheld.

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XIV. The Timerary of John Leland the Antiquary, in IX. Volumes 8vo, Published from the Original MSS. and other authentick Copies. Oxon. & Th. Sheld. 1710, 1711, 1712. NB. This Work, which is very fearce, there having been only an bundred and twenty Copies printed, viz. 12. in fine, and 108, in ordinary, Paper, is adorned with divers curious Discourses and Observations, partly written by the Publisher himfalf, and partly by others. We learn from this Work, that Ela Longespe's Heart, as well as her Body, was buried at Ofney. Nor does this Infeription, mentioned several times by Mr. Wood, and whereof there are Copies in many Hands, ELE LONGE-SPE COMITISSE DE VERVIC VISCERA SVNT HIC, few the contrary. Mr. Wood faw it intire; but it was afterwards broke, and very unskillfully placed in a Wall of one of the lower Rooms of Rewly Honfe, where I have often feen it, it being still very legible.

XV. Henrici Dodwelli de Parma Equestri Woodwardiana Dissertatio. Accedit Thomas Neli Dialogus
inter Reginam Elizabetham & Robertum Dudleium,
comitem Leycestria & Academia Ozoniensis Cancellarium, in quo de Academia Ædisiciis praclare agitur.
Ozon. è Th. Sheld. 1713. 800. E Codicibus MSS. edidi,
quos & summa cura recensui. Libro huic Operum Dodwelli editorum Catalogum pramisi.

Collectanea. Ex Autographis descripsi edidique. Quin ex Appendicem subject, rotumque opus (in VI. Volutiona distributum) notis se indice adornavi. Oxon. è Th. Sheld. 1715. 870. Non plura quam dentum quinquaginta sex exemplaria imprimenda curavimus.

XVII. Acta Apostolorum Graco-Latine, litteris majus-

culis. E Codice Paudiant Acharacteribin unitalible Xxarato, & in Bibliotheca Bodlelana adfervaro, defortoliteds dique. Symbolian elian Apolicolorum en codem Codice Albjunxi. in Oxono to Thursheldono 2 girsvo. Comunicity Additionibus locuste california excustina successionible

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XVIII Tomas Rom Amagazii Wardiemis Historia Regum Angliæ. E Codice MS. in Bibliotheca Bodleiana delegiph, notifice & indice adornavin Nocedie I Joannis Delandi Antiquaril Nama in mortem Meneki Daddelegi Equitive du prefigieur Tellinonium de Letando amplian & peetlarum, uliattenus ineditumod Oxonore Th. Sheid 1716 8th. Sexaginta cancummodo excula funt exemplarial MEXPX: This Divil Pero Julientis Vira Menrici quinti, regis Aliglia. Accedir Sylloge Epittolarum st variis old glize Principibus Peripuntum D'Codicibus calamo exterans descripti edidique. Appendicem etiam Notafque fiibiela Codice antiquo Lamberb segnot Pibled AT & noxO

XX. Aluredi Beverlacenfis Amales Goe Hilloria de Geftis regum Britannie, Ilbris IX.19E Codice pervetatto. calamo exarato, in Bibliotheca Viri clariffiniti Thomas Rawlimoni, Armigen, descriptiedidique. Quin lei Posfatione, Notis atque indice illustravi. Oxom e Thoshuld. 17 16. 808 Centum quadraginta bee foluminodo exemdescripta, subject. Oxonned he Shelshardin mul siralq

XXII Guilielmi Roperi Vita D. Thoma Mori equitis aurari, Ilngua Anglicana Contexta: Acceding Moning piftola de Scholafficis quibuldant Trojanos feferappel landbust Acudemie Oxomenia Bpileole & Orationes aliquammultæ; Anonymi Chronicon Godftovianunov & fehellen depictarum eccletie Parochialis de l'Anford in tigle Clocelitiens Explication & Codicions vernis descriptifedique, Nontque etiam adordant Authipado. - Swo Medie hugas quatien tiber phila quatie tentum qua tiquitatibus Oxoglosyunul kiraldalaka 858 anigab Unie

XXII Guiliolmi Camdoni Annales Rerum Anglicarum 86 Hiberofearum regitante Shizabetha no Taibus Voluminibus comprehentian la Carlier princlara Smithiano, propria Audioris manu corresto multifque magni momenti Additionibus locupletano semi edidique, aliumque infuper Codicem è Bibliotheca Raylinfoniana, adhibui. A.D. cours Angliza. E. Codice MS. in Bibliothec. 988 distant ain XXIII Guillelmi Neubrigenfia Historia five Chronica recum Anglicerum, libris quinque E Codice MS pervemiligan bibliotheca prenobilia Domini Dui Thome Se. bright, Baronettiz inberrimis nadditionibus nlocupletata, lengeque comendation quam antehas edita y la hac Edifinite prizier Idamily Picardi Annotationes, measyetiam Moras quale conque & Spicilingium Subjeci. Quinetiam secodeme Homilia trus eidem Guilielmo à Viris eruditis additinta, partim è Codice preclaro antedicto, partim è Codice antiquo Lambethano nunc primum editz. Oxowill all the state of Sheldoniano A TIN State of She wild . XX of MAIVod Thoma Sprotti Chronica, E Godice antiquo MS19. Tin Bibliotheca pranabilis Adolescentis Dni Edvardis Dering, de Surrenden Dering in Agro Cantiano, Baronerri, descripsi edidique. Quin & alia quedam Q pusculate Codicibus MSStis authenticis à meiplo itidem descripta, subject. Oxon. è Th. Sheld 1719 8ve single enixXVIII A Collection of Curious Discourses swritten by eminent Antiquaries upon several Heads in our English Antiquities, and now first published abiefly for the afe and senvice of the young Nability and Gentry of England Oxonu & The Sheld 1520 10879 my non A : salummaupile broKKVI Takrus Roffenfis Accedupt Professionum ansingenia Anglia Episcoporum Formula do canonica obedientia Archiepiscopis Cantuariensibus prestanda & Leonardi Hutteni Differtatio Anglice conferiota de Antiquitatibus Oxonienlibus au E Codicibus MSS. descripsi Uu2 WXX .

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MYSEVM BRITAN NICVM edidique. Oxon. e Th. Sheld. 1720. 1810. 1144

XXVII. Roberti de Avesbury Historia de Mirabilibus gestis Edvardi terrii. Accordint, (1.) Libri Saxonici, qui ad manus Joannis Joscelini venerunt. (2.) Nomina eorum, an scripferun historian gentis Anglorum, & ubi exstant; per Joannem Joscelinum. E Codicibus MSS descripsi edidique. Appendicem etiam subnexui. Oxon. 2. Th. Sheldi 1720/878.

NXVIII. Johannis de Fordun Scoticheonicon genuinum, una cum ejuldem Supplemento ac Continuadore. E Codicibus MSS. erui edidique. Appendicem ettam fubjunzi, totumque opus (in quinque Voluntia diffrictum) Prefetione acque Indicibus adornavi. Oxori e Th. Stell. In M. Edward Arblafter of Long donnavi.

XXIX. The History and Antiquities of Glassachery. To which are added, (1) The Endounness and Orders of Sherington's Chantry, founded in St. Paul's Church, London. (2) Dr. Plot's Letter to the Earl of Arlington concerning Therford. To all which Pieces (never before printed) a Preface is prefix d, and an Appendix subjoind. Oxon. e The Sheld. 1722.8 to NB. Since the Action (given in the Preface) of the Mornday Phil, while printed. I blive had the faid Bill ingraded from the Original, and, for better suit sufficient to facts as do not unally stand the true nature of such Bills, I have thougher fit to have it inserted in page. Lie of the same Preface. Without it may be here remembered, that the Silver Groat of Edward the IV. that is likewise printed in my Preface, is thus to be read:

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Rev. POSVI. DEVM. ADIVTOREM. MEN MOCIVI-VILLAS. COVENTRES Covenires in the true don's formiting the Name. See Dundale's Antique of Warwicksbire, p. 85.

MVSEVM BRITAN NICVM ibus

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